





which he has  
work, he cannot  
elicit a two-fold  
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, at present,  
then, by being  
consideration of the divine  
authority on which those sentiments rest and finally to  
embrace them

In the second place, he will,—on the supposition of a profit arising from the work,—certainly benefit the *Society*; inasmuch as a portion of the sum which he pays for it will, in such case, be received by its treasurer.

In either case, therefore, a sanguine confidence is entertained that a beneficial result will arise; and should the two alternatives combine to produce the double advantage, the author will consider himself happy indeed.

Nothing would afford him a more heart-felt gratification than to be enabled, at the expiration of eighteen months from the issue of his volume from the press, to present a check to the Treasurer of the Society, worthy of his acceptance.

In concluding this prefatory notice, the author particularly directs the attention of his reader to the twelfth chapter of the book, in which the awfully idolatrous worship of the Romish Church is fully exhibited from its own authorized publications and documents. The knowledge of these facts appears to him more essentially necessary at a period, when that church is exerting her utmost strength, and all her delusive

ants, to entrap the unwary, and to withdraw "unstable souls" from the true Protestant faith.

He also directs attention to the very interesting details, given in the Appendix, of the three great religious Societies to which reference is made in this work.

The author now takes leave of his book in a prayerful spirit; humbly trusting that He who alone can advance the object which His servant has at heart, will bless the perusal of the following pages to all who may read them, to His honour and glory.

*London, November 1847*



## ILLUSTRATIONS.

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KESWICK FROM GRETA BRIDGE; SKIDDAW IN THE DISTANCE.

To front the Title Page.

DERWENT WATER, FROM THE CASTLE HEAD.

To face page 82.

BUTTERMERE LAKE AND VILLAGE.

To face page 186.

VIEW OF ULLSWATER, LOOKING TOWARDS PATTERDALE.

To face page 218.

WINDERMERE LAKE, FROM LOW WOOD INN.

To face page 324.





Domestic Memoirs

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# DOMESTIC MEMOIRS,

&c.

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## CHAPTER I.

It was at the close of one of those lovely autumnal days that so often brighten over the face of September, that Mr. and Mrs. Gracelove, with their youthful and beautiful daughter Laura, then ten years of age, their two sons, and a younger daughter, found themselves seated before a cheerful fire in their picturesque cottage on the delightful banks of Derwentwater. Nothing could exceed the splendid landscape by which they were surrounded. The transparent lake, studded with its verdant islets, whose luxuriant foliage dipped its green leaves in the rippling waves; the majestic forms of the mountains that elevated their lofty summits to the clouds, encircling this valley of bright waters, while reflected on their shining surface; the white cottages and rural villas, scattered in various directions along the base of the mountain range, with the foaming cascade rushing down the rugged heights—all combined to create a scene of grandeur and loveliness, that spoke to the heart as forcibly as it attracted and charmed the eye. It spoke of that great and glorious Being whose creative omnipotence originated all things; “who spake, and it was done; who com-

manded, and it stood fast ;" \* and whose beneficence in adorning this lower world with such varied and exquisite beauty, though the habitation of his rebellious creature man,—to cheer the penitent pilgrim on his way to the lost home of his happiness,—is as transcendently exhibited as the power that called the world into existence.

Derwent Cottage—for such was the name given to the rural abode of Mr. and Mrs. Gracelove—was so judiciously situated as to command a full view of these beauties of nature. It was built on a gentle eminence overlooking the lake ; with a flower-garden and shrubbery extending in front, and which opened on a terrace that sloped down to the water's edge, where a handsome boat belonging to the family was in constant readiness for a sailing or fishing excursion, when the weather was fine. The style of the cottage was an imitation of Swiss architecture, after the best design, and which harmonized most gracefully with the scenery around. But the principal charm that attracted the eye on viewing its exterior, in connection with the garden and ornamental grounds, was the extreme care and neatness with which everything was arranged. The fresh and delicate colouring of the paint ; the tasteful training of the honeysuckles and climbing rose-trees along the sides of the house ; the newly-gravelled walks, and the well-weeded parterres of flowers, denoted a refinement of mind and manners in the owners of the establishment, which a subsequent knowledge more than justified.

And, now, let us enter this picturesque dwelling, in which we have described the master and mistress, with their young family, seated around the domestic hearth. The room occupied by this interesting party was characterized by the elegant simplicity of its style and embellishment. There was nothing of vanity or pretension in its furniture or arrangement ; nothing

of finery or gaudy attraction to catch the eye ; but while the quality of each article was of the best description, the fashion of it was modest and unassuming. It presented, in short, the chaste appearance which an apartment in such a cottage, and on the shores of such a lake, should present—the simple art within according with the simplicity of nature without.

In addition to the usual assortment of chairs and tables, a pianoforte occupied a corner of the room ; and on the opposite side was placed a well-stored book-case ; while the few pictures that ornamented the walls represented, in well-executed oil-paintings and engravings, the prominent beauties of the adjacent lake.

But the clock now struck ten, and in conformity with the christian custom of this well-regulated household, they prepared to close the evening with family worship. While Laura, therefore, rose for the purpose of bringing the Bibles, Mr. and Mrs. Gracelove and their three other children seated themselves at a round mahogany table that stood in the centre of the room ; and their daughter having placed a copy of the sacred volume before each of them, and having rung the bell, two neatly-attired and modest-looking female servants, with the footman, entered the apartment and took their seats near the table. They also brought *their* bibles with them, as they were required to join with the family in reading the portion of scripture that formed the evening's meditation, each taking a verse in succession. The chapter selected was the 22<sup>d</sup> of Proverbs ; containing, among many excellent texts, one which had deeply interested the hearts of Mr. and Mrs. Gracelove from the birth of their first child ; convinced, as they were, of the awful responsibility attaching to parents in the education of their offspring. It was the following—"Train up a child in the way he should go : and when he is old he will not depart from it."



The chapter being concluded, Mr. Gracelove made a few practical observations on the verse above cited; as it was his general practice to enforce and illustrate sometimes the whole of the portion read, at other times, only a single text. As being a man of fluent speech, guided by an excellent judgment and a pious mind, and well versed in the sacred Scriptures, he considered this familiar and popular mode better adapted to fix the attention of his auditors than reading an exposition from published notes and commentaries. It was impossible for the servants to fall asleep, as will often otherwise be the case, when the eyes of their master were constantly upon them; and it is very certain that in proportion as the senses are awake will the understanding be accessible, and the heart through the mind.

Mr. Gracelove commenced by remarking on the simplicity and beauty of the passage under consideration; and that its wisdom was still more conspicuous than its simple beauty, inasmuch as it respected the preparation of the heart for an immortal happiness in the world to come. "Every thing," he said, "that is required to be done in a course of education, ought to have a right and an early direction given to it. The training up a child by a father or mother 'in the way he should go,' is not accomplished by merely instructing him how to gain a subsistence, or to gratify the cravings of vanity and ambition. This, indeed, would be giving their son a stone when he asked for bread, and a serpent when he asked for a fish;\* compared with the zealous endeavours of a fond and pious parent to obtain for a beloved child 'that meat which endureth unto everlasting life.' †

"But if," continued he, "the injunction of Solomon be not obeyed, while fostering the tendencies of a carnal education, neither is it more so, if the training but commence when the habits are formed; when vice and folly have taken root in the

\* Matt. vii 9, 10.

† John vi. 27

heart which it was intended altogether to prevent. Take for example," said Mr. Gracelove,—knowing the force of familiar illustration to the clearer comprehension of the mind,—“take for example the young sapling of a year's growth, and see with what perfect facility the hand can bend, or form, or incline it to any shape or position it pleases. But wait for ten or a dozen years, and the scion once so pliable and obedient, as if by instinct, to the merest touch of the finger, has now become rigid, and so immovably fixed in its position, as to resist all the applications of skill or strength to change its direction. You may indeed break it, but you cannot bend it. Let us now take another appropriate similitude, in reference to the sources of large rivers. If we commence our operations at the fountain-head of the subsequent stream, and trace out a channel, according to our own will and judgment, for the tiny sparkling jet of water that bubbles up from its hidden spring in the earth, we shall effect our object with ease and success. Should we delay, however, the training process until the jet has become a brook, then a stream, and finally a strong and rapid river, our opportunity will be lost for ever. Nature will then have triumphed over all the powers of art; the gigantic torrent will then urge on its own impetuous course, defying embankments and artificial boundaries, and occasionally bursting forth into new channels, carry ruin and devastation in its train.

“We have, among a variety of other instances, a celebrated example of this nature in the great Mississippi of North America. The resistless strength of this mighty and almost interminable river is such, when swollen by the melted snows of the mountains, as to bear down every barrier. It will then, not unfrequently, cut through and overwhelm its banks with impetuous fury,—tearing down the trees of the forest,—desolating the fruitful plains and harvests of the husbandman,—and

scooping out new channels for itself, rush headlong to the ocean by a shortened passage of fifteen or twenty miles.

“ Thus it is,” said Mr. Gracelove, “ but too often with the uneducated mind of man. If permitted, in childhood and youth, to follow the unrestrained tendencies of a corrupt and fallen nature,—unreclaimed by wise counsels, untrained ‘ in the way he should go,’—the consequences to society, besides the awful personal ruin to the individual, become as powerfully destructive as the inundation to the husbandman. But the salvation of, an immortal soul, especially in the case of one so beloved and dear to a parent’s heart as his own offspring, must ever be his first and most cherished object. Kind and affectionate treatment, therefore, united with firmness; persuasive exhortations; tenderness in the admonitory rebukes, as regards our children, and commencing with the earliest dawn of reason, should be the judicious and zealously-continued system of domestic management in every family. Should, however, the wayward heart of the child require a stricter moral regimen than advice and lectures will supply, an unwise tenderness must not withhold the application of a more severe remedy. The wise king of Israel explicitly declares, that, ‘ He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.’\* And again he observes, ‘ Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell.’†

“ And now,” continued Mr. Gracelove, “ before I conclude these few remarks, called forth by the interesting subject before us, I will briefly allude to three or four illustrious examples, recorded in sacred Scripture, of the efficacy and wisdom of Solomon’s advice contained in the verse we have been considering. The first I shall mention is exhibited in

\* Prov. xiii. 24.

† Ibid. xxiii. 13, 14.

the instructive history of Timothy, whom St. Paul addresses as ‘his own son in the faith’—‘his dearly beloved son.’

“It would appear that his grandmother Lois, and his mother Eunice, were women of pious minds, and, as the apostle describes them, of ‘unfeigned faith.’ That they had been most exemplary in the training up of their youthful son, from his earliest years, for that high station which he was destined to fill in the Church of Christ, is evident from the testimony borne to his character by his adopted father in the faith. For thus testifies the apostle of his religious advancement: ‘Continue thou,’ he says, ‘in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a *child* thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.’\* Here we perceive the happy effects of pious teaching, which may well stimulate a parent’s love in sowing early the seeds of divine truth in the heart of his child, ere yet the enemy has time to scatter the tares which are profitable only afterwards to be burnt in the fire.”

“Let us now turn,” said Mr. Gracelove, “to the edifying history of Samuel, that servant of God; so far, at least, as to regard him in his initiation into the paths of righteousness having been dedicated by his mother to Jehovah even from his infancy, to minister before Him in his holy temple for ever.

“Hannah, the wife of Elkanah, and the mother of the future prophet of the Lord, we are told, in the first chapter of the first book of Samuel—to which interesting passage,” said Mr. Gracelove, addressing his auditors, “I wish you to refer in your Bibles—was childless. Her grief on this account was, consequently, very severe; inasmuch as every wife in Israel

\* 2 Tim. iii. 15, 16.

looked upon that state as one of the greatest misfortunes that could befall her. She was, in addition to this cause of sorrow, unfeelingly taunted by Peninnah, who was a happy but undeserving mother, with the circumstance of her barrenness; 'therefore she wept and did not eat.'

"We are informed that on one occasion, when Hannah accompanied her husband 'to worship and to sacrifice unto the Lord of Hosts in Shiloh,'—an annual journey that was undertaken for that purpose,—she entered the temple in great anguish of mind praying unto the Lord and weeping. 'And she vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head.'\* And the Lord graciously heard the voice of her weeping, and granted the object of her anxious prayers; and 'she bore a son, and called his name Samuel, saying, because I have asked him of the Lord.' 'And the man Elkanah, and all his house, went up to offer unto the Lord the yearly sacrifice, and his vow. But Hannah went not up; for she said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he may appear before the Lord, and there abide for ever.' 'And when she had weaned him, she took him up with her, and brought him unto the house of the Lord in Shiloh: and the child was young. And they brought the child to Eli. And she said, O my Lord, as thy soul liveth, my Lord, I am the woman that stood by thee here, praying unto the Lord. For this child I prayed; and the Lord hath given me my petition which I asked of Him: therefore also I have lent him to the Lord; as long as he liveth he

\* 1 Sam. i. 11.

shall be lent to the Lord. And he worshipped the Lord there.\*

“ We have to remark here,” said the pious expounder, laying down the Bible, “ the happy effects that characterised this little history, thus far as we have traced it. We perceive, at the very commencement, and as the best originator of all blessings, the *efficacy of prayer*, which, like a golden chain, draws down from heaven the objects for which we have petitioned. We cannot but admire, in the next place, the faithful adherence of Hannah to the vow she had made, although it must be evident that the parting with her only son, for whom she had so fervently supplicated, must have occasioned her many painful emotions. But her fidelity had its bright reward ; for the bringing up of her son ‘ in the way he should go,’ in the temple, and in the service of his Maker, was followed by the sure and happy result, that when he was old he departed not from it ; and not only saved his own soul, through the righteousness which is of faith, but also the souls of many among the lost sheep of the house of Israel, whom his advice and ministrations converted from the error of their ways.

“ We have also,” continued Mr. Gracelove, “ an interesting example of early and sustained piety, arising from the application of Solomon’s wise principle, in the person of the youthful Josiah, king of Jerusalem. He was but eight years of age when his reign commenced in the capital of Judea. In proof of the blessed effects of religious educational training, which signifies nothing less, in other and better language, than bringing up a child ‘ in the nurture and admonition of the Lord,’ † and which, in the instance of Josiah, must have begun in his infant years, we are informed by the sacred historian that ‘ He did that which was right in the sight of the Lord, and

\* 1 Sam. i. 20—28.

† Eph. vi. 4

walked in all the ways of David his father, and turned not aside to the right hand or to the left.' \*

"The name of the mother of this pious child was Jedidah ; and though we are not specifically told what were the details of the religious education in which she brought him up, yet may we most rightfully presume that she was, under the teaching of the Holy Spirit, ' a lamp unto his feet, and a light unto his path.' † For we must not be misunderstood, when we thus insist on the absolute necessity of the early training of children, as if intending to have it inferred that the virtuous preparations of the heart by a righteous father or mother are all that is needful. By no means. Our blessed Saviour says, ' Without *me* ye can do *nothing*. He that abideth in ME, and I in *him*, the same bringeth forth much fruit.' ‡ And we are told in another Scripture, how that divine aid is to be obtained. ' In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God.' §

"That Josiah did not belie his early training in his mature age, nor depart from the way in which he should go even to the close of his pious reign, is graciously testified by Jehovah himself. He was spared also the fearful sight, as a divine condescension to his piety, of all the desolations that were about to be poured out upon his devoted capital,—the leprous city of Jerusalem. The vials of the Almighty's wrath were ready to descend on the heads of its doomed inhabitants, when the merciful God thus compassionately addresses his faithful servant,— ' Because thine heart was tender, and thou hast humbled thyself before the Lord, \* \* \* behold, therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace ; and thine eyes shall not see all the evil which I will bring upon this place.' ||

\* 2 Kings xxi. 2

† Ps. cxix. 105.

‡ John xv 5.

§ Phil. iv. 6

|| 2 Kings xxii. 19, 20.

“ I shall now conclude,” said Mr. Gracelove, “ the observations I have deemed it profitable to make on the interesting passage I have selected for our contemplation, by referring you, as the last instance I shall adduce, to that faithful patriarch who was emphatically called ‘ the friend of God.’ \* For thus it is declared of Abraham by the omniscient Spirit of the Almighty, before the birth of his son Isaac, in whom, and in whose posterity, were to centre the divine promises,—‘ I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment.’ † And we perceive, in the subsequent history of this child of promise, on whom rested a heavenly benediction, as also on that of his son Jacob, a fulfilment of the divine prescience thus condescendingly announced.

“ Let these holy examples then,” said this zealous instructor, closing the Bible, “ of a faithful training up of children ‘ in the way they should go,’ be treasured up in your hearts. Those whom I address may be called hereafter, in the good providence of God, to fill the important and responsible situations of parents themselves. Would they therefore inherit a blessing, as well as communicate the same to those whose welfare must be the dearest to their affections, they must commence, in early childhood, the education of their offspring on the basis of the Holy Scriptures; following it up, as they increase to maturity, with that perseverance and ‘ patience of hope’ which shall have, in the end, a great reward.”

Laura now rose, and having given a couple of hymn books to the servants, opened to a particular page, copies of which she had previously presented to her parents, and to her brothers and sister, proceeded to the piano; and being, though so young, a very tolerable proficient in sacred music, sang the

\* James ii. 23.

† Gen. xviii. 19.



following beautiful hymn of Wesley, in which the whole family joined.

Jesus, lover of my soul,  
 Let me to thy bosom fly,  
 While the nearer waters roll,  
 While the tempest still is high.  
 Hide me, O my Saviour ! hide,  
 Till the storm of life be past ;  
 Safe into the haven guide,  
 — *O receive my soul at last !*

*Other refuge have I none,*  
*Hangs my helpless soul on Thee ,*  
 Leave, ah ! leave me not alone,  
 Still support and comfort me.  
 All my trust on *Thee* is stay'd,  
 All my help from *Thee* I bring ;  
 Cover my defenceless head  
 With the shadow of thy wing.

*Thou, O Christ, art all I want,*  
*More than all in Thee I find ;*  
 Raise the fallen, cheer the faint,  
 Heal the sick, and lead the blind.  
 Just and holy is thy name ;  
 I am all unrighteousness ;  
 False and full of sin I am ;  
 Thou art full of truth and grace.

Plenteous grace with *Thee* is found,  
 Grace to cover all my sin :  
 Let the healing streams abound ;  
 Make and keep me pure within.  
 Thou of life the fountain art,  
 Freely let me take of *Thee* :  
 Spring thou up *within my heart '*  
*Rise to all eternity !*

Having performed this interesting act of worship, each person knelt down ; while Mr. Gracelove put up an extempore prayer, full of that warm and tender piety which the previous service was so well calculated to produce ; on the conclusion of which the family shortly afterwards retired to rest.

## CHAPTER II.

HAVING, in the foregoing chapter, introduced my reader to the worthy proprietors of Derwent Cottage, under an aspect the most interesting that domestic life can exhibit, I proceed to fill up the sketch with a few personal notices on the various members of the family who were present at the edifying scene so recently described; as well as to record some traits of individual character with regard to the earlier lives of Mr. and Mrs. Gracelove.

The father of Mr. Gracelove had been, during his life, a successful and conscientious merchant in a large manufacturing town in the West Riding of Yorkshire. Regulated in all his commercial dealings with mankind by the christian principle that "honesty is the best policy," he had acquired both respectability and fortune; and on his death left to his only son, the subject of the present memoir, a flourishing business, and the still better patrimony of a good name; he himself having "come to his grave in a full age, like as a shock of corn cometh in in his season." \*

The dispensations, however, of a righteous Providence are often *mysterious*, though no doubt intended for the trial of our faith; and forcibly recall to our remembrance that gracious and consolatory declaration of our blessed Saviour, "What I do thou knowest not now; but thou shalt know *hereafter*." †

\* Job v. 25.

† John xiii 7.

The allusion has respect to the severe reverses with which it pleased God to visit the prosperity of the son bequeathed to him by his pious father. For in the fearful panic of 18—, when so many noble fortunes were laid prostrate in the commercial world by the calamitous shock of a sudden and unexpected adversity, his affairs received a blow from which they were unable to recover. There had been, on his part, no reckless and profligate speculation, aiming at large and rapid gains, at the risk of losing *all*—which is, alas! so frequently the case—affording but too fatal an illustration of that warning voice of Paul to Timothy,—“ They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.”\* There had been no profuse expenditure grounded on the previous success—no relaxation of that honest perseverance which had originated and afterwards continued the prosperity of his house,—in short, there had been nothing in the management of his mercantile concerns which could superadd the bitterness of self-reproach to the ruin which had fallen upon him. And yet, all was gone! The Lord had given, and the Lord had taken away, everything except the integrity He had originally vouchsafed to his afflicted servant, and which enabled him still to say, “ Blessed be the name of the Lord.”†

After the first emotions of grief had subsided, so natural to a human heart, however wisely regulated, on seeing its brightest sublunary hopes thus unexpectedly and deeply obscured, the religious principles in which Mr. Gracelovo had been so carefully educated by his lamented parent now stood forth in prominent relief. Instead of repining at the decrees of Providence,

\* 1 Tim. vi. 9, 10,

† Job i. 21.

in accordance with the waywardness of the carnal mind ; instead of arraigning the wisdom and mercy of the divine government in rebellious murmurings, his conduct was marked by a holy resignation to the hand that afflicted him ; knowing that chastisement and love are inseparably connected, in relation to *all those whose trust is reposed in God their Saviour*. For thus speaks the adorable Jehovah himself,—“ As many as *I love, I rebuke and chasten* : be zealous therefore and *repent*.” \*

While, therefore, Mr. Gracelove felt his human sorrows as a man, he endured them with the fortitude and the faith of a Christian. His grief for the loss of an ample fortune arose not from considerations of a selfish nature ; from the consciousness that personal comforts and luxuries must from that moment be greatly curtailed, if not absorbed ; but it was when he regarded his beloved wife, to whom he had been united but three short years, and who was then carrying in her bosom the second pledge of their faithful affections, that the tear would silently glisten in his eye, and the hardly-suppressed emotions gather round his heart.

On these occasions, the sweetest sympathies of a mind highly spiritualized in the invisible things of a better world, as were those of Mrs. Gracelove, were ever ready to unite with the conjugal and parental yearnings of her attached husband “ Her faith,” she would say, “ and her firm assurances in the divine promises, were not for an instant shaken by the adverse circumstances in which their affairs were involved. An infallible wisdom was working an intelligent and beneficent result, though they could not see, as with the eye of Providence, the end from the beginning ; and from the ‘ seeming evil ’ would be educed a good continually increasing, from time into eternity, throughout an ‘ infinite progression.’ ”

“ Should our faith, too feeble at the best,” she would con-

\* Rev. iii. 19.

tinue, “ ever incline us to unholy doubting or despondency, we should remember, to our unspeakable comfort, ‘ that *all* things work together for *good* to them that *love God* :’\* and also, that ‘ He that spared not his *own* Son, but delivered Him up for us all, how shall He not *with* Him also freely give us *all things*.’”†

Such sentiments as these ever found a responsive echo in the breast of her beloved husband ; and whether originating at any time with himself, or emanating from the piety of his dear wife, were alike refreshing to his heart. He would solace himself, at these moments, by contrasting his own still enviable condition with the unexampled afflictions of the suffering and patient Job. “ What are my sorrows,” he would say, “ compared with his, on whom all the vials of Satan’s malignant wrath were, by the permissive, mysterious providence of God, poured out in agonizing fury ? Though my property is lost to me, yet is my wife, my child, my health, my strength, wonderfully preserved ; while the utterly bereaved patriarch was doomed to the destruction of all—sons and daughters, houses and lands, flocks and herds, health of body, and peace of mind—all swept away in one overwhelming desolation. Nay, more than this,” he would say,—while regarding his wife with the tenderest affection,—“ *I* am blessed with the consolations of one who is, indeed, a *helpmate* to me in all my trials and adversities ; instead of having, like Job, to wring out from the ‘ cup of trembling ’ that bitterest drop—an infidel and blaspheming wife !”

To proceed, however, with the narrative, I must inform my reader, that the affairs of the worthy Mr. Gracelove were, at length, brought to a more satisfactory settlement than had been at first anticipated. Every creditor of the house was paid his demands in full, without diminution or compromise ; even to

\* Rom. viii. 28.

† Ibid. verse 32.

the extent of those debts which were not legal obligations, but which the conscience of this honest merchant told him were equally claims of justice in the sight of Him who judges all things, although incapable of being enforced in a court of law.

The wreck of his fortune, thus honestly distributed, still left a subsistence, though scanty, to Mr. Gracelove and his family; kindly assisted as he was by the frank and generous exertions in his behalf, of those friends whom admiration of his strict integrity had called round him in his hour of need.

His affairs being at length finally arranged, to the entire and grateful satisfaction of all his commercial friends and creditors, he was on the point of again commencing his mercantile pursuits, when, by the death of a maternal uncle, he unexpectedly found himself in possession of a valuable and beautiful estate in the county of Cumberland. The property consisted of four hundred acres of land in the lovely and fertile vale of the Derwent; to which was attached the villa already described, and which had formed the abode of the deceased bachelor.

This providential turn of prosperity now changed altogether the proposed plan of renewed commercial engagements; and having a taste for rural occupations, and some knowledge of farming, Mr. Gracelove at once determined to devote his future life to the cultivation and improvement of his estate. Shortly afterwards, therefore, he removed, with his family, to the peaceful retirement to which my reader has been so recently introduced.

Having thus afforded an insight into the earlier life of the master of the household, impartial justice requires that we should indulge in a brief retrospection of the former life of its amiable mistress. The memorial of her is short and simple. She was one of a family of twelve children, whom

her father, the Rev. Edward Stanley, a pious clergyman in a retired village of Yorkshire, contrived to bring up and educate, assisted by the exemplary management and economy of his wife, on a stipend of not more than four hundred a-year. A wisely-ordered expenditure here united with an absolute necessity; and the result was, that though little could be saved there was "enough and to spare;" thus proving the truth of the proverb—when people are willing to be guided by its wisdom—that "nature is simple and her wants are few."

In proportion as the worthy incumbent knew that he had but little patrimony to bequeath to his numerous offspring, except the odour of a good name, did he exert every endeavour to accomplish their minds and inform their hearts. For this purpose his acquirements were as ample as his zeal was unremitting, and while he presided over the education of all, he consigned his daughters, in a great measure, to the literary care of his talented wife, whose proficiency in various branches of useful and polite knowledge was quite competent to so responsible a charge. With regard to the boys, they were trained up for the various professions, and for business; and the girls for teachers and governesses.

These excellent parents were unwearied in their Christian zeal to lay the basis of their children's future prosperity in religious principles. The reverend pastor laboured incessantly to impress on the minds of his domestic flock the sacred truth, that the love of God and strict obedience to his commandments were the best preparations for a successful course in life, as they were the happiest tokens of a departing spirit in death. Always illustrating his advice by the undeniable sanctions of scripture, he continually directed their attention, among numerous other references, to that emphatic declaration of the apostle, in his first epistle to Timothy—"God-



liness is profitable unto all things, having promise of the life that now *is*, and of that which is *to come*." \* .

Under a tuition so extremely judicious, can it be wondered at that all the children, without a single exception, turned out well ; that they became, in after life, both ornamental and useful members of society ? For after their honoured parents had been permitted to see the fruits of their anxious cares, in the matured graces and accomplishments of their offspring and were at length gathered to their graves in peace, the sons, by the exertion of professional skill, and the daughters by the establishment of a respectable seminary for young ladies, were enabled to support themselves with credit and with comfort. It was not, therefore, with an uninspired pen that the Royal Psalmist expressed himself, when he said, " I have been young, and now am old ; yet have I not seen the righteous forsaken, nor his seed begging bread." †

It was in the year previous to the death of this worthy clergyman that Mr. Gracelove, who had been long acquainted with the family, united his fate with Mary, his third daughter. His own fortune was then ample and increasing, and rendered it quite unnecessary, as a matter of prudence, to seek for an augmentation of it in marriage. Besides, he felt that there was something " more precious than rubies," that there was a treasure " better than the merchandise of silver, and the gain thereof than fine gold," ‡ and that this, the best of earthly treasures, was possessed by him in the person of the lovely and accomplished Mary Stanley.

Mrs. Gracelove was, indeed, the charm of her husband's life, the attractive grace of his home of content and love. She was to him as a sunbeam gleaming through the window of his cottage, and casting its mild radiance on every object around. Her heart was the abode of a sincere and fervent charity, in its

\* 1 Tim. iv. 8.

† Ps. xxxvii. 25.

‡ Prov. iii. 14, 15.

most extensive sense, exhibiting piety to God and love to man ; while the varied and cultivated powers of her mind seemed to go hand in hand with her Christian graces. The intelligence between them was mutual, and cast a sympathetic lustre on each ; for while the sterner virtues were relieved by the playfulness of a superior intellect, the exuberance of the latter was chastened by contact with the Christian principle. So happy a union left nothing to desire, and exemplified the poet's beautiful imaginings of domestic happiness, when he describes it as the

.

“ Only bliss of Paradise that has escaped the fall.”

## CHAPTER III.

HAVING now brought my reader acquainted with so much of the previous history of the worthy owners of Derwent cottage as it appeared desirable for him to know, I now proceed to inform him of the younger branches of this interesting family.

A kind Providence had blessed them, at the period on which we are now entering, with four children, as the fruits of their union,—two sons and two daughters. Edmund was the name of the eldest of the former, a fine spirited boy of fourteen, and Jasper that of his brother, who was two years younger. They were at this period at one of the best classical schools in Yorkshire, and had only come home for a week to be present at their papa's birthday on their first introduction to the reader in the opening chapter. The eldest daughter, Laura, has already made her appearance, under circumstances, it is hoped, not of slight interest, as narrated in the first chapter; where she is represented as assisting at the piano in the family devotion. The second daughter was named Maria, a child eight years old, who, on account of her tender age, was generally sent to bed two hours previous to the family worship. But though her parents thought her too young to remain up till ten o'clock, yet she was never allowed to retire to rest without first saying her prayers to her mamma, and commend-

ing herself to the gracious care of that merciful Being from whom both parent and child derive all their protection.

The dispositions of these children displayed that varied character which is often found among the members of the same family; each requiring a distinct treatment from the other. While the stirring and exuberant spirits of Edmund demanded a strict attention to prevent their running into excess, the more placid and retiring qualities of Jasper called for a tone of encouragement, to counteract that want of self-confidence which his more timid nature exhibited. The abilities of both were good; but the greater assurance in his own powers, as well as the advantage of two years in age, gave a marked superiority to Edmund over his brother. It was quite delightful to witness the affectionate attachment that subsisted between them, and the self-devotion to each other's interest, on every occasion that might call forth the sympathy of either. Often has it been known at school, that when, from some trivial offence of which the best boys will occasionally be guilty, Edmund has been ordered to remain on his form and learn a task during play-hours, when the rest of his companions would be enjoying themselves at cricket, the timid but generous Jasper has done something that would bring upon him a similar punishment, in order to keep his brother company, and thus sympathize with him in his confinement. On the other hand, if any of the older boys ever attempted to molest Jasper, or take advantage of his gentler nature, the affectionate Edmund would instantly interpose as his champion, though his opponent might have the superiority of strength, nor would he resign the contest till he had redressed the injustice committed against him.

The quality, however, in which the two brothers still more excelled was filial piety; and in this dutiful and amiable trait they were joined in heart and voice by their interesting sister

Laura. The fifth commandment seemed to be the monitor of their daily thoughts, as it was the inspirer of their conduct in \*the presence of their parents. Nor was it exceeded in degree by any other commandment of the Decalogue, except the first, which, in its enlarged spiritual sense, they were always taught to regard as entitled to their most fervent devotion ; and always to take in connexion with it that declaration of our blessed Saviour—" He that loveth father or mother more than Me is not worthy of Me." \* The germ, indeed, of Christian piety, in its most comprehensive acceptation, which includes love to God and good-will towards man, had been implanted in their hearts by the careful culture of their conscientious parents ; and God, who alone can do it, was silently giving " the increase" unto everlasting life.

With respect to Laura, she was growing up to be all that a father's or a mother's prayers could desire. Though so young,—only in her eleventh year,—her conscience was as susceptible and as watchful over the heart's tendencies, whenever inclining to an evil direction, as that of an experienced Christian. In tender and dutiful affection towards her beloved parents, as has been already intimated, she was a pattern to all daughters, whether old or young. She wanted not to be told what it might be desirable to accomplish, if by zealous foresight and reflection she could anticipate her parents' wishes. What an interesting example is here presented, in the person of this young disciple of Christ, of the truth of that gracious scripture—" I love them that love Me ; and those that seek Me *early* shall *find* Me."† What an appeal is this ! What a *motive* to a young and confiding heart !

In the gentler and more retiring virtues, Laura resembled her brother Jasper ; as the earlier history of Edmund's childhood reflected the present character of his little sister Maria ;

\* Matt. x. 37.

† Prov. viii. 17.

and what a pious and judicious training had effected for him was now in a course of development towards herself.

The latter, like many other little girls, as well as boys, had been born with a will of her own ; and had manifested, up to her present age of eight years, various wayward and intractable tempers, which had caused her tender parent much uneasiness. Often when desired by her mamma to learn an assigned task, or render obedience to advice given, both of which were unpleasant to her, the little self-willed Maria would evince an irritability and obstinacy that surprised as well as distressed her mother's heart.

On these occasions, however, instead of acting as many injudicious guardians of children will do, at once administering personal chastisement, contrary to what a preliminary course of reformation should endeavour to effect ; Mrs. Gracelovo would quietly lead her daughter into an adjoining room, if any other person were present, and then, in the most persuasive yet firm manner, represent to her the extreme impropriety of her conduct. She would point out to her, in simple but forcible admonition, the great sin she had committed against God ; and as she daily taught her child to read the Bible, would direct her to those striking passages of scripture where disobedience to parents and superiors was visited with exemplary punishment. She would then make her kneel down, and pray to God to forgive the offence she had committed ; and require her to promise that she would endeavour diligently and conscientiously to amend those faults of unruly disposition, which would otherwise call down upon her the anger of her offended Maker.

This wise course of reformation was generally attended by beneficial results ; but, still, it was not always limited to verbal remonstrance ; for when a more prominent instance of perverse behaviour occurred, recourse was then had to the

advice of Solomon, and the rod was not spared that the child might not be spoilt.

The continuance of this excellent system of education had, at length, produced more permanent effects on the temper of this little maid; and, at the period at which this history commences, Mrs. Gracelove had the grateful satisfaction of witnessing a decided improvement in the character and conduct of her youngest daughter. The anxious and pious mother found, to her great comfort, as well as to the increase of her faith, that equally, in a religious as in a physical sense, was that scripture righteous and true which says, "Cast thy bread upon the waters: for thou shalt find it after many days." \*

There is a familiar saying that "Rome was not built in a day." With equal truth it may be declared that holy dispositions are neither established in a day nor a year; and, in the majority of instances, not before the lapse of many years; and then only by the painful and unremitting exertions of an awakened conscience combating, and at length, by the grace of God, triumphing over, the besetting sins of the heart. In the case, therefore, of so young a child as Maria Gracelove, in whom conscience was only beginning to assert its spiritual supremacy over the motives and affections, it could not be, neither was it expected by her parents, that the evil of her temper would be at once eradicated. They were sufficiently delighted and thankful to God to perceive a marked amendment in her conduct, both as regarded the less frequency of the offence committed, and the milder form it had assumed. They were now content to await in faith and patience the gracious accomplishment of the rest.

One day, however, after a longer period than usual of circumspect and obedient behaviour, the still unsubdued

\* Eccles xi. 1.

leaven discovered its latent working in her unruly little heart, under the following circumstances. It appears that some time previously, Mrs. Gracelove had ordered the gardener to form a parterre of flowers, to be called "Maria's garden," as an innocent and instructive recreation for her juvenile daughter, and had taught her the names and some of the properties of the various flowers it contained.

Pleased with the possession of something so interesting, as belonging exclusively to herself, the gratified child was continually running to her little domain, as she said, to "see the flowers grow," and to make her tiny bouquet, while the appointed lesson for the day was left in sad arrear. On the morning in question, her mamma had particularly enjoined her to remain in the house, in consequence of the saturated state of the walks, arising from heavy rains that had fallen the previous night. Having assigned to her the task she was to learn, Mrs. Gracelove left her in the parlour, with the appearance of conforming to her wishes, and proceeded up stairs to attend to some domestic arrangements.

The lesson allotted to the little maiden on that occasion, consisted of twenty words of spelling; and it was certainly her first intention to yield an implicit obedience to the commands of her parent. She set herself, therefore, diligently to work, and had accomplished the first eight of the series, when her sympathies were unhappily awakened by the word "dahlia." She at once thought of her pet flowers,—sighed gently, and laid down her book. However, after musing for two or three minutes, the child resisted the temptation that presented itself, and with an effort resumed her lesson. Again she learnt five more words, when a second evil coincidence fairly upset her moral philosophy.

It is said that Satan will sometimes array himself as an angel of light. In the present instance the tempter came



in the form of a beautiful flower; and a *rose* might well entice a child of eight years of age, when an *apple* could seduce the first of her sex, and the second of created beings, formed with attributes of perfection, and inhabiting a paradise.

The unsuspecting Maria, as a second unhappy stumbling-block in the path of her duty, had come to the word representing the flower just named,—a *rose*,—and which formed the pride of her little garden; and her obedience at length gave way to the renewed impulse she had just resisted. She now closed her book—looked round the room—saw she was alone, and creeping silently to the door, proceeded hastily to the forbidden parterre, without shawl or bonnet.

After remaining in the garden about ten minutes, absorbed in the contemplation of her little property, removing a weed from one place, plucking a flower from another, and gazing with delight all around her, she returned to the house with her shoes and stockings wet through. Conscious that the appearance of her feet would tell the tale of her disobedience, were her mamma to see them in the state in which they were, as well as for the purpose of removing the unpleasant dampness that she felt, she was stealing softly up stairs to her room, in order to change her shoes and stockings, when she encountered her parent midway.

“ Well, my dear,” said Mrs. Gracelove, “ where are you going ?”

“ Only up-stairs, mamma,” replied the naughty little Maria.

“ I see that, my dear,” answered her mother, “ very plainly ; but I want to know what for.”

Here the child was silent, and inclined her head downwards to see if her feet were visible. The motion attracted the attention of Mrs. Gracelove, who immediately perceived what her undutiful daughter had been doing during her absence.

Distressed as the anxious parent was at this direct transgression of her commands, so recently expressed, she felt nevertheless that her first care was to provide against the effects of her child's disobedient conduct. Having taken her, therefore, to her room, and put dry stockings and shoes on her feet, she entered upon the more arduous duty of convincing the naughty Maria of the extreme impropriety of her behaviour. She had first thought that this was a case in which a moderate application of the rod might beneficially assist the accompanying admonition. But inclined as the tender mother always was to the side of leniency, though not to that degree of weakness which is divested of firmness, she resolved to try the more congenial influence of moral discipline. She recollected, also, that she had it in her power to accomplish her purpose more effectually by excluding her daughter from participating in the amusements of a juvenile party, which was invited to assemble at the cottage on the following day.

As Mrs. Gracelove, whenever she found it needful to reprove her children for serious faults, had always, with equal piety and judgment, drawn her admonitory lessons, and exhibited her examples from the pages of sacred Scripture, so she pursued the same wise course on the present occasion. Knowing that Maria had seen, in the various illustrations of the Bible, the representation of Jonah being swallowed by the whale, Mrs. Gracelove made this instructive history the subject of her lecture. She pointed out to her daughter, in simple but expressive language, the awful consequences of disobedience as exemplified in the person of the rebellious prophet. She first told her that, in the instance of Jonah, the crime was aggravated to an extreme degree from the circumstance that it was *God himself* who had condescended directly to reveal his will to his faithless servant. But it was

never to be forgotten, that the same gracious Being who thus signally punished the transgressions of a positive command, immediately emanating from his own Divine Spirit, had supported the authority of an *earthly parent*; inasmuch as He had said, "Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee."

Aware that no better opportunity would present itself, for the purpose of impressing on her child's mind the religious moral deducible from this solemn record of a prophet's disobedience, the conscientious parent opened out to her the circumstances which peculiarly constituted his grievous sin. Indeed, as the Book of Jonah is very short, consisting but of four chapters, she made her daughter read the whole of it to her, and was thus better able to explain and enforce its awful contents. Mrs. Gracelove, addressing her child, said, "She would now perceive that God, having commanded his servant to go to Nineveh, a great and populous city, and to cry against it on account of the wickedness that prevailed within it, Jonah, in direct violation of the divine injunction, determined *not* to proceed there. As the sacred historian relates it, 'Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord.' \*

"You see, Maria," continued the prudent and affectionate mother, "how utterly vain it is, as well as wicked, to attempt to *escape* from the Almighty. His omnipresent eye is ever upon us,—it is 'about our path, and about our bed, and spieth out all our ways.' Open your Bible, my dear," she said, "to the 139th Psalm, and read that affecting and most sublime description of the universal presence of the

\* Jonah i. 3.

great Jehovah. ‘*Whither* shall I go from *thy Spirit*? or *whither* shall I flee from *thy presence*? If I ascend up into heaven, thou art *there*: if I make my bed in hell, behold, thou art *there*. If I take the wings of the morning, and dwell in the uttermost parts of the sea: even *there* shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me; even the night shall be *light* about me. Yea the darkness hideth not from *Thee*; but the night shineth as the day. the darkness and the light are both alike to *Thee*.’ \*

“The subsequent history,” observed Mrs. Gracelove, “of Jonah’s awful transgression, and which was written for our learning, proves most emphatically the truth of the verses you have just read. Though Jonah fled to Tarshish, as he vainly thought, ‘from the presence of the Lord,’ yet the all-seeing eye of God watched his rebellious movements, and fearfully punished his disobedient servant. The ship, on board of which he had gone as a place of security, and as a means of escape, proved the very place of his destruction. For the Lord raised a ‘mighty tempest in the sea,’ in consequence of which the vessel was in the most imminent danger of being lost; and, as was the custom in those days, the affrighted sailors ‘cast lots’ that they might know for whose cause this evil came upon them. ‘So they cast lots and the lot fell upon Jonah. So they took up Jonah and cast him forth into the sea: and the sea ceased from her raging. Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows. Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.’

“Thus you perceive, my dear, but very naughty child,

\* Psalm cxxxix, 7—12.

what a dreadful fate followed the disobedience of the prophet. Nay, so powerfully did conscience at length operate on his terrified mind, that he was compelled to become his own accuser: for you have just read, in the twelfth verse of the first chapter, the confession he made to the sailors, in the following words—"And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for *I know that for my sake this great tempest is upon you.*" This was no less than the Spirit of God speaking by the voice of the prophet; for, as you have seen, the moment the offender was cast forth the sea became calm, and the ship was in safety.

"I wish now to call your attention, Maria," proceeded her mamma, "to the mercy as well as to the judgments of the Almighty; and to impress on your mind the profound efficacy of sincere and fervent *prayer*, when offered up in penitence and true faith. When Jonah, after having been thus swallowed up by the great fish which 'the Lord had prepared,' prayed unto God from the depths of the sea—from the dreadful prison in which he was now confined, the belly of the fish—the Lord, in his infinite and long suffering compassion, most graciously heard him. His cry of affliction was regarded, and his prayer of faith granted by Him who 'desireth not the death of a sinner, but rather that he turn from his wickedness and live.' 'And the Lord spake unto the fish, and it vomited out Jonah on the dry land.'

"And now, my child," said the pious and judicious mother, "let me make the application of what you have now read and heard to your own case. Though your offence, I admit, is by no means so great as was that of Jonah, for the reason I have mentioned, yet still is it an offence, and of the same character—an offence both to God and man. In the fifth commandment, as you well know, your Maker

strictly enjoins obedience to parents, as the condition of your being permitted to live. And as He removed Jonah, by a fearful judgment, from the face of the earth, for the space of three days and three nights, and would most probably have continued the judgment against him for ever, had he not repented of his sin and 'prayed unto the Lord his God;' so is there much reason to fear, my dear Maria, that unless you repent of the disobedience you have committed this morning, God will visit your offence for the violation of his fifth commandment. The case of the people of Nineveh affords, also, an additional ground of hope, that all who repent of their sins, and pray for mercy, will receive a gracious pardon. For it is recorded of them, that 'God saw their works, that they turned from their evil way; and God repented of the evil that He had said that He would do unto them; and He *did it not.*' \*

"And now my dear, but offending child," said her loving parent, "kneel down, and beg pardon of God for the disobedience of which you have been guilty."

The poor child, who had at first manifested some degree of irritability at the discovery that had been made of her undutiful conduct, as well as of sullenness, during a portion of the long lecture that had been delivered to her, but who had become gradually softened by the affectionate and convincing admonitions of her tender parent, accompanied as they had been by the serious warnings enforced by the history of Jonah, —now burst into tears, and falling on her knees, hid her weeping face in the lap of her mother.

Her sobs, for some time, interrupted her speech. Her little heart was full to overflowing; for she knew the habitual kindness and parental indulgence of her dear mamma towards her, and was deeply affected by the tenderness of her reproof.

\* Jonah iii. 10.

At length, turning upwards her eyes streaming with tears, and clasping her fond parent's hands, she exclaimed with broken accents, "O my dear mamma, I have been very, very naughty! Do not be angry with me any more! I am very, very sorry for having offended you, and I pray God to forgive me, as well as you, my dear mamma, for my undutiful behaviour! Do you pray to God also for me, that He may pardon me, and prevent my being so naughty again!"

This earnest appeal of her penitent child was more than Mrs. Gracelove could bear. Tears now streamed from her own eyes, but they were tears of thankfulness and joy. She felt at that moment what the poet calls the "luxury of grief;" and if a celestial heart can rejoice under similar circumstances,—if "joy shall be in heaven over one sinner that repenteth,"\* think what must be the yearnings of a fond mother's heart over the contrition of her kneeling child.

Mrs. Gracelove immediately raised her up and pressed her to her bosom in silent gratitude; after which she knelt down with her daughter, and put up to heaven such a prayer—equally for the welfare of her own soul as for that of her dear child—as the pious reader may better conceive than the writer describe.

\* Luke xv. 7.

## CHAPTER IV

THE reader being now sufficiently acquainted with the moral economy of Mr. and Mrs. Gracelove's household, will feel, it is hoped, more than anxious to know how the other great duties of life were performed; namely, those in relation to our *neighbour*, and which constitute the second great law of the two tables.

In this respect, also, was their practice in strict religious consistency with the duties already enumerated. They felt deeply conscious that He who had said, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might:" that He who had said, in reference to his commandments, "thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up,"\*—had also as strictly enjoined on his people—"Thou shalt love thy neighbour as thyself."† They recollected that "on these two commandments hang all the law and the prophets."‡

It was, therefore, as might be expected, the almost daily practice of these worthy persons to visit the cottages of the poor scattered around them; to listen to their tales of sorrow, relieve their wants, and in every possible way within their

\* Deut. vi. 5, 7.

† Matt. xix. 19.

‡ Matt. xxii. 40.



power ameliorate their hapless condition. Nor was their *spiritual* welfare the last thing that was attended to. Often would the pious Mrs. Gracelove, zealous for her Master's cause, with the Bible in her hand, and the love of God in her heart, repair to these lowly tenements, and explain to their ignorant inmates those blessed Scriptures which are able to make wise unto salvation. On these occasions she would dwell with edifying zeal and persuasiveness on the great doctrine of the atonement. She would address them in the winning and affectionate language of the great apostle of the Gentiles, while imbued with the same tender spirit ;—" For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for *your sakes* He became *poor*, that *ye* through *his poverty* might be *rich*." \*

Such a mode of exposition, accompanied by such a graciousness of manner, was calculated to gain the confidence of her humble auditors ; and the listening ear with which they first attended to her instruction was at length followed by the willing and believing heart.

Nor could it be otherwise. When informed by their benevolent teacher that the mighty God himself, " the Creator of the ends of the earth," had descended from the glories of heaven to invest himself with a much deeper poverty than even their own, in order to accomplish their salvation, these poor people could not but feel a double consolation under their afflictions. The more pious among them felt there was a *grace* thrown around their indigence, since it was the honoured garb of their *Saviour's humiliation* ; while the still more solid comfort of believing that Christ's poverty was their riches, silenced every murmur, enabled them to support with cheerfulness their various degrees of distress, and raised their hopes to a better inheritance hereafter.

\* 2 Cor viii. 9.

On these errands of mercy and christian usefulness, Mrs. Gracelove was generally accompanied by her interesting daughter Laura, who was growing up under that anxious tuition which had watched over her from infancy, to be all that a mother's fond heart could wish. She was exemplifying daily, as before observed, the truth of the divine declaration, "Those that seek me early shall find me;" \* and was reaping from it the divine blessing connected with it—the love of God. She was remembering her Creator in the days of her youth; and, like Mary, had "chosen that good part which shall not be taken away from her." †

To give my gentle reader an instructive example of the edifying character of these cottage visitations, worthy of universal imitation, I select the following as a favourable specimen—*ex uno disce omnes*. Mrs. Gracelove had visited, on various occasions, in the circuit of her missionary labours, the cottage of a peasant and his wife, who were, in some degree, in better circumstances than the poorer people around them, in consequence of the husband having more permanent employment, and somewhat higher wages. Her object, in this instance, therefore, was the improvement of their moral rather than that of their temporal condition. And great need there was for her spiritual charity in their behalf; for though a gracious Providence had blessed them with health and strength, and a sufficiency of work, and had given them a son, now six years of age, of an amiable and kindly temper, and very obedient to his parents, yet their return for these mercies to the compassionate Being who had bestowed them was—*ingratitude*.

In vain had their kind visitor admonished them on the due observance of the Sabbath day, the sanctity of which they so often violated; and on the duty of attending a place

\* Prov. viii. 17.

† Luke x. 42

of worship, in a spirit of thanksgiving to God for what He had bestowed upon them. Once or twice, indeed, the influence of moral force, and, still more, of the respect felt for herself, had induced them to go to church; but their reluctance to do so was most painfully evident, and was immediately followed by a relapse into their infidel habits.

One morning, on presenting herself at their door, Mrs. Grace love found them in great distress of mind, caused by the loss of their only child, whom death had unexpectedly carried off by scarle' fever. But the anguish they exhibited was so mingled with murmurs and repinings at the afflictive dispensation that had fallen upon them,—daring even to reproach the goodness of God in thus cutting off their only and cherished hope,—that our worthy friend felt called upon, beyond what she had ever felt before, to speak in a firmer tone of expostulation, and to “vindicate the ways of God to man.”

After addressing to them some very apposite truths; recalling to their memory the rebellious and ungrateful conduct which they had manifested towards Him who had so blessed them beyond their neighbours, she stated it plainly as her opinion, that the loss they had sustained was the *greatest mercy* that could have happened to them, and was, indeed, graciously *intended as such*.

This remark drew from the obdurate couple an exclamation of astonishment, accompanied by the observation, that “they could not have believed that so gentle and kind a lady could have expressed a sentiment so wounding to their feelings.”

“Believe me most sincere when I assure you,” replied the latter, “that I do not wish, for a single moment, to wound your feelings, or insult your misfortunes. I wish you, from my very heart, the truest and most enduring happiness.

Listen to the following story, which I am going to relate to you, and you will then think that I was justified in using the terms which at present you believe to be so cruel.

“ On a wide and desolate moor, far distant from human habitation, a shepherd was in the daily occupation of tending and pasturing his flock. One afternoon, while the sheep were scattered and quietly feeding around him, he perceived the sky becoming rapidly obscured. Large masses of black dense clouds were ascending from the horizon with a most threatening aspect; and a partial whirlwind, which is not unfrequently seen on large plains to precede a storm, gave warning of its near approach.

The good shepherd, perceiving these ominous signs, hastened immediately to collect his flock, and to drive them to the fold, which was erected on a certain part of the moor and afforded secure shelter. No sooner, however, had he brought them to the gate of the fold, than they refused to enter. Some of the sheep turned round and ran back again. Others dispersed themselves to the right, and the rest to the left. In short, they fled in all directions.

“ With untiring efforts, seeing the imminency of the danger, did the good shepherd again and again collect his perverse sheep, and direct them towards the place of refuge; but with equally unsuccessful results. On each attempt they were so wilful and obstinate,” said the fair missionary, looking significantly at her auditors, “ that they would *not* pass through the gate into their safe retreat, either by gentle or rough means. At length, his long-enduring patience began to fail, as well it might; especially as large drops of rain began now to fall, and a vivid flash of lightning, succeeded by a loud clap of thunder, betokened the nearness of the danger. Not a moment was to be lost,—a happy thought struck him on the instant, which he as instantaneously put in execution.

He rushed at once into the midst of the flock, and seizing a lamb, wrapped his arms around it, and carried it off to the fold. The triumph was complete. The refractory animals hesitated no longer. They saw a little one of their flock *taken from them*, and they now prepared immediately to follow it. Without further delay they hurried after the shepherd—entered the gate—pursued him to the shelter of a large shed, where the little lamb was again placed on the ground, and where their preservation was secured.

“And now,” said Mrs. Gracelove, “I will apply the moral in strict illustration of your own case. The good Shepherd *is God*; you are his *refractory flock*; and the fold is the *Kingdom of Heaven*. The Almighty has, for a length of time, graciously dealt with you as a tender father dealeth with his children. He gave you his Holy Word, as you will remember, two years ago, through the humble medium of myself, for the purpose of instructing and guiding you in the right way. He has given you advice, and warning, and exhortation, through private individuals and visitors who were anxious for your everlasting welfare. He has given you the public instruction of his sacred temple—the ‘ministry of reconciliation’—in the persons of his ordained servants. God has finally striven with you, by the operations of his Holy Spirit upon your obdurate hearts. And now let me ask,” said their faithful monitor, “what have all these beneficent tokens of God’s love and compassion towards you produced?—*ingratitude!* and that towards your best and Almighty Friend!—a murmuring heart—wanton disobedience—a rebellious mind!

“The long-suffering patience of God was at length wearied with your awful perverseness; and in order to bring you to a repentant sense of your violated duty towards Him—by a *rougher* course of dealing with you as you resisted the *smoother* course—He has *taken away your child!* And, now, if you

ever hope, or wish to see again, the darling son you have lost, you must prepare to *follow* him to *heaven*; as the sheep followed the little lamb, in the arms of the good Shepherd, to the protecting fold on the moor.

"Let me now," said this zealous Christian, "warn you most emphatically, and yet most kindly, that such a glorious result will never be obtained, unless your conduct for the future be the very reverse of that of the past. To afford me an encouraging hope that such will be the case, let me beg of you to kneel down with me, at the present moment, while I put up a prayer in your behalf, as well as in my own, to that great and good Being, who alone, by his Holy Spirit, can convert the sinner 'from the error of his ways.'"

The impression had been happily made. The force of truth, so wisely and so energetically displayed, had brought conviction to their souls. With subdued manners, and a contrite expression of countenance, they now followed the example of their kind visitor, and knelt down for the first time that she had ever been able to persuade them to this act of penitence and faith.

My gentle reader may well conceive what was the nature, as well as the fervency, of those prayers and petitions which she addressed to Heaven on this solemn occasion.

With a thanksgiving heart for the good she had been permitted to effect, Mrs. Gracelove rose from her knees, and at length left the cottage. She placed, at the same time, in the hands of each of her seeming penitents one of the admirable little papers of that noble institution, the Religious Tract Society, which has so largely benefited the world by its wisdom and its efforts.

One of the tracts contained that beautiful and evangelical hymn by Toplady, here given, and which was so calculated

to bring before the minds of these ignorant cottagers the great leading doctrine of the Bible.

“ Rock of ages ! cleft for me,  
Let me hide myself in Thee ;  
Let the water and the blood,  
From thy side, a healing flood,  
Be of sin the double cure ;  
Save from wrath, and make me pure.

Should my tears for ever flow,  
Should my zeal no languor know,  
This for sin could not atone ;  
*Thou must save, and Thou alone .*  
In my hand no price I bring,  
Simply to *Thy cross I cling.*

While I draw this fleeting breath,  
When mine eye-lids close in death.  
When I rise to worlds unknown  
And behold Thee on Thy throne,  
Rock of ages ! *cleft for me,*  
*Let me hide myself in Thee.”*

Similar in its exposition of the sublime doctrine of Christ crucified—the only salvation of man—contained in the hymn of one of the tracts, was the following hymn by Watts, forming part of the other, and composed in the same spirit of faith and devotion.

The author makes no apology for their insertion, as he feels quite confident that his reader will require none. The repetition of such religious themes can never weary the pious mind. And as the writer has always felt his own devotion quickened whenever he has read them, so, in like manner, is he convinced that the same effect will be produced on the minds of those who honour these pages with a perusal.

“ Not all the blood of beasts,  
On Jewish altars slain,  
Could give the guilty conscience peace,  
Or wash away the stain.

But *Christ*, the heavenly Lamb,  
Takes *all our sins away* ;  
A sacrifice of nobler name,  
And richer blood than they.

*My faith* would lay *her hand*  
On that *dear head of thine*,  
While like a *penitent* I stand,     •  
And there *confess my sin*.

My soul looks back to see  
The burdens Thou didst bear,  
When Thou didst hang upon the tree,  
And *hopes her guilt was there*.

Believing we rejoice  
To see the curse remove ;  
We bless the Lamb with cheerful voice,  
And sing his bleeding love.”

In concluding this little episode, and in anticipation of the wish of my reader, he will be gratified to learn that the “ good work” had been begun in the hearts of the two cottagers, whose little history has been just related, from the day of the important visit in question. Mrs. Gracelove had the gratification in this, as in various other instances, to the increase of her faith, of witnessing the fulfilment of that gracious scripture —“ He which hath *begun* a good work in you will *perform* it until the day of Jesus Christ.” \*

In addition, however, to these frequent ministrations of benevolence in the cottages of the poor, this lady

\* Phil. i. 6.



warmly interested herself in forming various charitable associations, for the benefit of the indigent classes. Such were the little societies, composed of the Christian families of respectability in the neighbourhood, for supplying the poor with clothing, coals, and other requisites, on the approach of winter. These associations were productive of a double advantage,—that of economy, on the one hand, and the extension of liberality, on the other. For the principle on which they were founded, was that of requiring each poor family to pay a certain sum, in order to receive back, during the inclement season of the year, *twice* the amount in value of those articles of which they stood most in need. Those, therefore, who carefully saved their money for this purpose, were rewarded by the additional donation; while those whose improvidence misapplied or wasted what should have formed the required contribution, were not encouraged to expect the assistance rendered to their more prudent neighbours.

Thus, by the judicious application of the subscriptions raised for these purposes, was much good quietly and unostentatiously effected for the more distressed among the poor. The consequence of these benevolent measures was the formation of a contented and cheerful population. For when the lower classes of society perceive a zealous disposition on the part of their superiors to administer to their necessities; when they feel that their more pressing wants are relieved by the supply of food, of clothing, and of fuel, they are inclined to bear, without repining, the minor evils incident to their lot.

A predisposition, thus favourably produced, re-acts on the heart and mind with a corresponding influence. It opens the latter to receive instruction with willingness, which can scarcely be expected when the calls of hunger remain unsatisfied; which is but too often, alas! the case, day by day, and week by week, whether through want of employment, or

sickness, or any of those numerous "ills which flesh is heir to."

Extreme hunger is sharp as a serpent's tooth ; and if it be, possibly, more endurable than the extremity of thirst, (of which the author was in danger of perishing twenty years ago in the Desert of Egypt. when travelling overland was a very different affair to the holiday excursion now,) yet must it inevitably disqualify the mind, while unappeased, to attend to the lessons either of morality or religion. It is emphatically said, that "hunger will eat through a stone wall;" and knowing what is the intensity of its extreme gnawings, the writer has been often and deeply struck with the admirable patience and fortitude with which the labouring classes, when in a state of starvation, have borne their distresses. Instead of rushing forth into acts of wild insubordination and violence, and endeavouring, by brute force, to obtain what their willing but unproductive labour will not procure for them, they will wait with the most exemplary forbearance, well worthy of imitation in their *superiors*, till the too often tardy and disproportionate hand of charity is stretched forth to their relief.

The charitable associations, however, to which we have been alluding, were founded on the sound principle of supplying the *wants of the body first*: and then, with the vantage ground of assuaged hunger, and of gratitude superinduced by its removal, to direct their energies to the cultivation of the mind.

Both these offices of pure disinterested kindness were most conscientiously performed by Mr. and Mrs. Gracelove. The endeavours of the latter, especially,—as the practical part of these duties was brought more within her sphere,—were unceasing and untiring. Hers was a zeal not "without knowledge," but accompanied by the most enlarged degree of Christian experience. The quiet and unpretending manner,

also, in which her duties were executed, gained for her the respect of her equals and the reverence and affection of her lowly cottagers. Could she have uttered the sentiments and the language of Job, which her habitual humility would have disinclined her from doing, she might truly have said with the patriarch—"When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me: Because I delivered the poor that cried, and the fatherless, and him that had none to help him.\* The blessing of him that was ready to perish came upon<sup>a</sup> me: and I caused the widow's heart to sing for joy."\*

In addition to these external acts of Christian piety and benevolence, I must not omit to notice, still further, the internal moral economy of Mr. and Mrs. Gracelove's establishment. This excellent woman had organized two Ladies' branch Associations in her house, in aid of those admirable institutions, the Bible and Church Missionary Societies. Of these associations the latter had taken upon herself the office of secretary; and the members of them assembled on two separate days in each month at Derwent cottage, when the various subscriptions obtained by the female collectors were received, and deposited in a box, till they were handed over to the secretaries of the parent society.

In all these works of faith, and labours of love, she was greatly assisted by the wife of the Rev. Augustus Davies, one of the pious clergymen of the district; both of whom united in zealous co-operation in these beneficent designs; the one as a consistent minister of God, and the other as a truly Christian helpmate to her exemplary husband. And never does a woman more gracefully fulfil the obligations of her marriage vows than when, with "the ornament of a meek and quiet spirit," she lightens the cares, by a willing participation

\* Job xxix. 11—13.

in them, of her husband's duties. To a clergyman, especially, such a conscientious union of hand and heart must be that drop of sweetness in the mingled cup of life—that solace of his anxieties, and that heightener of his joys, which his arduous functions so much require.

Besides these periodical meetings, with the design just named, an evening was set apart in each month, at Derwent cottage, for the purpose of religious conversation and instruction. Over these prayer-meetings the Rev. Mr. Davies presided, and which were attended by the more serious and well-disposed among the friends and acquaintance of the master and mistress of the house.

The party usually assembled at the hour of taking tea, during which, and for some time afterwards, the subjects that were introduced, and which were proposed by the worthy clergyman for general conversation, respected man's probationary state on earth, and the end of his existence. In the various turns and modifications of thought elicited on these instructive occasions, were comprehended the physical as well as moral works of the Deity. The various doctrines of the Bible, particularly the great doctrine of the atonement by a crucified Saviour; the marvellous love of God in sending his only-begotten Son Jesus Christ to die for our sins, and to rise again for our justification, became alternately the edifying topics of contemplation. With these holy and sublime considerations was always united that most comforting assurance, that God is “not willing that *any* should perish, but that *all* should come to repentance;”\* “who keepeth covenant and mercy with them that love Him and keep his commandments, to a thousand generations;”† but who declares, at the same time, that “He will by no means clear the guilty.”

In these conversations Mr. Davies naturally took the

\* 2 Pet. iii. 9.

† Deut. vii. 9.

lead; and was frequently appealed to for his opinion, and for information on various interesting points. After this preliminary interchange of ideas and feelings on the all-important subjects of religion had lasted for some time, the worthy pastor would then open the family Bible, and read a chapter, or some less portion of its sacred contents, and expound and enlarge upon its meaning. The exposition being concluded, which generally lasted about three-quarters of an hour, all knelt down, while the reverend preceptor put up prayers, mingled with praises, on behalf of himself and those around him, to that all-gracious Being in whose hands are the issues of life and death. A meeting thus commenced in the fear and the love of God naturally terminated in the "peace of God;"—that peace which passeth understanding, and which the world can neither give nor take away. Each returned home with a mind composed and edified; pondering the truths of that divine wisdom of which they had so recently heard the inspirations from the very fountain-head—the Bible. and acknowledging, with gratified feelings, that "her ways are ways of pleasantness and all her paths are peace." \*

Many persons, however, there are—"wise men after the flesh;" and many "*wise*" women also, who consider such devotional exercises as savouring of what they choose to call "methodistical," and those who attend them as being "righteous overmuch. And yet, were you but to hint to these persons anything approaching to an imputation that they *themselves* were *not* religious, they would imagine you had affronted them in a very grievous manner. Thus does the god of this world delude the hearts of his votaries! and by infusing into their minds carnal attachments to the perishing things of time and sense—giving them up to that "friendship of the world" which is "*enmity with God*,"†—rob Him of those

\* Prov. iii. 17.

† James iv. 4.

brighter and more enduring hopes which are derived from a closer and more frequent contemplation of the life that is to come.

And on which side lies the *better* reason and the safety of the immortal soul?—with the class of the “righteous *over-much*,” or with that of the righteous *over-little*? Do we not hear constantly of the holding of scientific meetings, embracing every description of knowledge, some monthly, others weekly, and a few almost diurnally? And shall it be said by any one, calling himself or herself a *Christian*, that while such societies teach, as they do, but the wisdom of *this* world, so *very soon to pass away from the very longest liver*, yet that the divine philosophy which teaches the way to an *unchangeable* happiness in *heaven*, may be taught *too often*, or should be *excluded* from the socialities of domestic life?

Without wishing, for a moment, to be harsh or uncharitable, can such persons read their Bibles with humble and *teachable* minds, and not be aware of the practice of the primitive Christians? It is recorded in Acts ii. 42, of those three thousand souls who were, by the preaching of Peter, converted and baptized, that “they continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers;” and in the 46th verse, that “they, continuing *daily* with one accord in the *temple*, and breaking bread from *house to house*, did eat their meat with gladness and singleness of heart.”

But an infinitely higher authority than the example of the primitive Christians has said, “that men ought *always* to pray, and not to faint;”\* has also said, “Watch ye, therefore, and pray *always* ;” and has enforced the commandment by the most powerful and encouraging sanctions, by superadding, “that ye may be accounted worthy to escape *all* these things that shall come to pass, and to stand before the Son of man.”†

\* Luke xviii. 1.

† Luke xxi. 36.

Now, although the divine injunction is to be understood with that necessary qualification which does not set aside, or dispense with, the various duties of life, yet does it strongly imply the necessity of a *spiritual frame of mind*,—the habitual presence in the heart of that spirit of prayer with which those duties should ever be performed. Such a state of the affections towards God is beautifully illustrated in the book of Deuteronomy, where, in allusion to the observance of the divine commandments, it is enjoined—"Thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." \*

Thus it appears, by the infallible declarations of Holy Writ, that in the days of primitive Christianity it was not merely *once a month* that the disciples of our blessed Lord assembled in each other's houses, but, as also in the temple, "*daily* ; breaking bread from house to house." And this expression is to be understood as significant of that more solemn act of sacramental worship in which Christians have such near and devout communion with the Deity himself, and such affectionate fellowship with each other.

In preferring religious wisdom to human science, as the author, as well as every human being, is under the most profound obligation to do, he does not mean, in the slightest degree, to depreciate that knowledge and learning,—those elegant and useful arts which adorn while they benefit humanity. He does, however, insist on their infinite subordination to those immortal hopes set before us in the blessed Gospel of Christ, and to those precious means of attaining to their realization in the eternal existence which is to come.

\* Deut. vi. 7—9.

The human science of geography, for example, should but lead us, if we can allow it to precede at all, to the contemplation of the metes and boundaries of that glorious empire which lies beyond the limits of earth. The science of human learning should but conduct us to that divine knowledge which aspires to a heavenly inheritance. The mechanical sciences should but teach us how to construct a moral lever that should open the gates of heaven to our aspiring faith. While, lastly, the noble science of astronomy, which contemplates but the portals of the heavenly Jerusalem, should but direct us how we may enter that magnificent temple of the great Jehovah, whose vestibule, so resplendent with light and beauty, presents such a sublime approach to the divine sanctuary, where "God shall wipe away all tears from our eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." \*

\* Rev. xxi. 4.



## CHAPTER V.

AT the period when this chapter opens, ~~the~~ happy domestic circle at Derwent Cottage were thrown into deep affliction by the death of Mr. Gracelove's sister, whose residence had been in one of the adjoining counties. She was a lady whose sincere piety, and exemplary fulfilment of the responsible duties of a Christian mother,—in the tender care, and love, and education of her children,—had greatly endeared her to her family. They could not but truly mourn, for themselves, the loss they had experienced; while, at the same time, they could spiritually rejoice in the infinite gain which was now her happy portion. She had “fought a good fight;” she had “finished her course;” she had “kept the faith.” Thenceforth there was laid up for her “a crown of righteousness, which the Lord, the righteous Judge, shall give her at that day.”\*

If anything could mitigate the grief of the survivors for their dear departed relative, and pluck the sting from death, it was the perfect peace, the unclouded serenity of mind, the more than submission to the will of her heavenly Father, with which she breathed forth her spirit into his hands. Full of the faith of the apostle, she had “a *desire* to depart, and to be with Christ.” To her, indeed, “to live was Christ, and to die was gain.”†

\* 2 Tim. iv. 7, 8.

† Phil. i. 21—23.

*" How bless'd the righteous when she dies !*

When sinks a weary soul to rest,  
How mildly beam the closing eyes,  
How gently heaves the' expiring breast !

So fades a summer-cloud away,  
So sinks the gale when storms are o'er,  
So gently shuts the eye of day,  
So dies a wave along the shore.

*A holy quiet reigns around,  
A calm which life nor death destroys ;  
Nothing disturbs that peace profound,  
Which her unfetter'd soul enjoys.*

Farewell, conflicting hopes and fears,  
Where lights and shades alternate dwell ;  
How bright the' unchanging morn appears :  
Farewell, inconstant world, farewell !

Life's duty done, as sinks the clay,  
Light from its load the spirit flies ;  
While heaven and earth combine to say,  
*' How bless'd the righteous when she dies ! ' "*\*

Mr and Mrs. Gracelove had just returned home, after paying the last mournful rites to their lamented relative ; on which melancholy occasion they had been accompanied by the youthful Laura. It was the first time she had witnessed the solemnities of a death-bed scene ; and which, as might well be supposed, had called forth all the sensibilities of her young and tender heart.

Overflowing, nevertheless, as were her emotions, she felt not the slightest influence of terror, which, in one of so juvenile an age, naturally possesses and startles the imagination, on first beholding the stern tyrant of the human race. The happy

\* Mrs. Barbault.

truth was, there was such a heavenly calm, such a holy tranquillity and resignation suffused around that redeemed spirit, just "ready to depart and be with Christ," that there was *no place* for terror. The only other sentiment, mingled with the grief of all who had assembled around that dying bed, was that of praise and adoration. They praised the loving-kindness of God in thus sustaining his expiring servant; they adored Him for the beneficent tokens of his grace in thus accepting her at the hands of her redeeming Lord.

"What a sad, sad feeling oppresses the heart," said the weeping Laura to her mamma, on the morning after their return home, "when we take a long, last leave of one we have so much loved, and whom we shall see no more for ever!"

"Say not 'for ever,' my beloved child," replied her parent. "The separation is but an *earthly* one. Thanks be to Him who hath triumphed over death and the grave! we shall meet again where sorrow and parting are not known; when the veil of mortality shall be drawn aside, and reveal the glories of eternity. Yes! we shall meet again! where the fondly-cherished daughter of her who is now no more, and who was separated from her, in her last moments, under such touching circumstances, shall see her loved face again in the mansions of the blessed."

"It was, indeed, a touching circumstance, my dear mamma," said Laura. "How truly affecting it was, that while my beloved aunt was breathing forth her spirit 'unto God who gave it,' in the chamber of death, her daughter should be giving birth—in tears of anguish for her departing mother—to an heir of immortality, in the very chamber adjoining. Thus the departing saint could neither see nor know the precious little being—ushered into life amid such thrilling emotions; and whom it would have delighted her so much to behold—though drawing its first infant breath within a few yards of her dying couch."

"And yet," rejoined Mrs. Gracelove," what a dispensation of mercy was here exhibited! God took the *parent*, and left the *child* in her place! And think what a spiritual joy shall pervade their souls hereafter, in the kingdom of heaven, when that dear child shall be presented to *her* who is "*not lost—but gone before.*"

"I cannot but feel," observed the sympathizing and affectionate Laura, "that much as we grieve for ourselves, we have nothing to lament for her who is now no more."

"Nothing whatever," responded the pious guardian of her youth. Every dispensation of God, however painful, is a *mercy* towards *those* who are found in *Christ*. Remember, my dear child, what is written of those who die in the Lord: 'The righteous is taken away from the *evil to come.*'\* Remember, also, the consolation that is afforded to the mourning survivors, as it was to the bereaved king of Israel, each of whom can say in the faith of the Saviour, '*I shall go to her,* but she shall not return to me,'†—each of whom may say, as I doubt not every one that stood around that dying bed did say, in the silence of the heart, at that solemn scene, and as I myself most emphatically say at this moment, 'Let *me* die the death of the *righteous*, and let my last end be like *hers.*'‡ No, my child, there is nothing to lament but for ourselves. My valued sister had 'finished her course.' She had seen her children happily settled in life, whom she had brought up 'in the nurture and admonition of the Lord;' and those children now 'rise up and call her blessed.' What more was wanting? What more could surviving hearts wish for? when her last happy prayer was that of the just and devout Simeon, waiting for the consolation of Israel—"Lord, now lettest thou thy servant *depart in peace,* according to thy word: for mine eyes have *seen thy salvation.*"§

\* Isa. lvii. 1.

† 2 Sam. xii. 23.

‡ Numb. xxiii. 10.

§ Luke ii. 29, 30.

“ Thou art gone to the grave,—but we will not deplore thee ;  
 Though sorrows and darkness encompass the tomb,  
 The *Saviour* has pass'd through its portals before thee,  
 And the *lamp of his love is thy guide through the gloom.*

Thou art gone to the grave,—we no longer behold thee,  
 Nor tread the rough path of the world by thy side ;  
 But the wide arms of mercy are spread to enfold thee,  
 And sinners may hope, since the sinless has died.

Thou art gone to the grave—and its mansion forsaking,  
 Perhaps thy tried spirit in doubt linger'd long ;  
 But the sunshine of heaven *beam'd bright on thy waking,*  
 And the song which thou heard'st was the *seraphim's song !*

Thou art gone to the grave,—but 'twere *wrong* to deplore thee,  
 When *God* was thy *Ransom*, thy *Guardian*, thy *Guide* ;  
 He gave thee, and took thee, and soon will *restore thee*,  
 Where death hath *no sting*, since the *Saviour hath died.*”\*

One clear, bright morning, in the month of April, while Mrs. Gracelove was busily employed in the library of Derwent Cottage, illustrating on the globe a geographical lesson which she was giving to her daughter Laura, a servant brought in a note, which she said had just been delivered at the door by a footman in livery. On reading the contents, it proved to be a communication from Mrs. Stately, of Stately Hall, situated about two miles from the cottage ; a lady of no common distinction, and of large pretensions, in her own estimation, and who considered herself, along with a chosen few, as presiding over the fashionable destinies of the county.

The note announced the intention of the fair writer to make a call on Mrs. Gracelove in the course of the morning, should she happen to be at home to receive her ; as the lady inti-

\* Bishop Heber.

mated she had a request to make, which she appeared to think would require something more than the terms in which it might be preferred in order to gain its object. It was now eleven o'clock, and the hour named for the proposed visit was two. It may be as well, therefore, to fill up the interval, preceding the arrival of the expected visitant, by making the reader, in some degree, acquainted with her character.

The lady in question was the wife of a gentleman of large property resident in the neighbourhood, whose natural self-consequence was in no small degree heightened by the circumstance of having a considerable income with which to support, in a style of splendour, what he considered to be his station in the county. Having been originally a spoiled child by being, unfortunately, an only one, he had been allowed by his ill-judging parents the full indulgence of his various humours and inclinations. His temper being naturally capricious, wild, and haughty, the inevitable result was, that when, on growing up to manhood, he came into possession of his fortune, by the premature death of his father, pleasure in its thousand forms became the sole object of his pursuit; while his pride induced him to believe that the inferior classes of mankind were made only to administer to its gratification. Hunting, shooting, horse-racing, cards, dinner-parties, visiting in every direction through the county, with what he termed a little gentlemanly gambling, formed consequently the routine of his daily life.

With regard to his wife, she was in some respects the counterpart of him whose name she bore. Pleasure was the golden image she worshipped,—an idolatry into which she had been mainly led, it must at the same time be confessed, by the evil tendencies and bad example of her husband. For though her education had been of that negative, and worse than negative character, which accommodates everything to a

worldly policy, and trains up the immortal soul in the false principles of fashion and folly, yet Mrs. Stately was not altogether heartless. She was naturally of that pliant disposition which disposed her, whether for good or for evil, to receive impressions from those who surrounded her. It was her great misfortune, therefore, to have fallen into bad hands, and instead of becoming an ornament to her sex, under a more judicious choice of a husband, she was at once frivolous and dissipated. In a word, she was a woman of fashion.

Though Mrs. Stately would have shrunk at the bare idea of visiting the poor in their cottages, for the purpose of relieving their necessities, listening to their tales of sorrow, and soothing their wretchedness with something better than a human voice—yet was she, as also Mr. Stately, by no means reluctant in subscribing to their relief, and that with a liberal hand, through the instrumentality of others. To the various charitable societies their purses were humanely open, and though their donations were not given in the “name of a disciple,” to which a reward is so graciously offered,\* yet was the benefit the same to those for whom the aid was intended.

And now, after this passing sketch of Mr. and Mrs. Stately’s character, my reader will be ready to exclaim, and with every appearance of reason,—what could possibly be the inducement of such virtuous and religious people as Mr. and Mrs. Gracelove to cultivate, or even to tolerate, an acquaintance with persons so utterly opposed to the principles on which they invariably acted? He asks with emphatic inquiry, “What concord hath Christ with Belial? or what part hath he that believeth with an infidel?”†

Now this was precisely the question, and in the same language, put to themselves by the worthy residents on the

\* Matt. x. 42.

† 2 Cor. vi. 15.

shores of Keswick Lake. But before I communicate to my reader the process of reasoning by which these estimable persons came to the conclusion that they ought to admit the acquaintance of their fashionable neighbours,—at the same time within the strict limits of christian principle,—I should mention to him the origin of it.

The introduction of the two gentlemen to each other took place at the quarter sessions: both of them being in the commission of the peace for the county of Cumberland. As magistrates, therefore, for the county, they were frequently called upon to act together, as well on the bench, at the more public quarterly meetings, as more privately in petty sessions. Thus brought into contact in the first instance, not by inclination, but by the accidental concurrence of official duties, and living within two or three miles of each other's residence, an interchange of visits seemed almost a natural consequence. The gentlemen having exchanged cards and mutual civilities, the ladies followed, as a matter of course, the example of their liege lords. In this way was formed an acquaintance, the propriety of keeping up which occasioned, afterwards, much anxious consideration on the part of the conscientious owners of Derwent Cottage.

It may be mentioned, also, that besides the inducements to a social intercourse, to which the circumstance just alluded to gave rise, the son of Mr. Stately was at the same school with the two sons of Mr. Gracelove, between whom, during the holidays, an occasional meeting had taken place. Indeed, the latter had been, on one occasion, invited to the Hall, for the mutual gratification of the three boys; as young Stately, having no brother, was thrown on the resources of others for his amusements.

After a certain period, however, had elapsed from the first introduction of the two families to each other, affording



thereby a knowledge of the worldly-mindedness and gay propensities of the inmates of Statcly Hall, it became a grave subject of deliberation with the owners of the cottage how far they were justified in continuing the acquaintance.

The momentous question put by the apostle, and in part already stated—"What communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" produced a serious discussion at the cottage as to the position in which they stood, and the risk they ran of compromising their principles. For though the proprietors of Statcly Hall were not infidels by name or declared sentiment, though they attended the services of the church, and outwardly acknowledged the doctrines of Christianity, yet the practical tendency of their lives seemed to belie the profession thus outwardly made.

On consulting further those divine records from which alone our christian friends drew their rules of conduct, they met with various passages that appeared to warrant them, within certain obvious limits, in still continuing the connexion; under the hope of being instrumental in effecting, if not a reformation of their neighbours, at least an approximation to it. Among the number were the following,—“Brethren, if a man be overtaken in a fault, ye which are spiritual, *restore* such an one in the spirit of meekness; considering thyself, lest thou also be tempted.” “As we have, therefore, *opportunity*, let us do good unto all men.”\* “Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.”†

Now it was quite evident that these injunctions could not be obeyed by refusing to hold intercourse with the objects of

\* Gal. vi. 1—10.

† James v. 19, 20.

them, and by withdrawing altogether from their society. They called to mind, also, the still more powerful reasoning of the great apostle of the Gentiles, where he says,—“Unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might *gain* them that are without law. To the weak became I as weak, that I might gain the weak; I am made *all things to all men that I might by all means save some.*” \* The gracious prayer of the blessed Saviour for the disciples He was so soon to leave was present also to their remembrance, in which our adorable Redeemer says,—“I pray not that thou shouldest *take them out of the world*, but that thou shouldest *keep them from the evil.*” †

After much earnest prayer to God for the guidance of his Holy Spirit, in a matter presenting so much difficulty, first, as to the correctness of the principle itself, and next, as to the best mode of carrying it out in practice, it was decided that the family should keep up their acquaintance with the Statelys, but in such a way as neither to participate in their gaieties, nor take any part in those worldly amusements of which they could not but sincerely disapprove.

It was settled, therefore, that Mr. and Mrs. Gracelove should not refuse an invitation to the Hall when the family were quite alone, and when the opportunity would be offered of “casting their bread upon the waters;” knowing that, under the blessing of God, it would be “found after many days.”

And now, at the hour appointed, Mrs. Stately made her appearance in an elegant close carriage, attended by two footmen in livery. After the usual salutations had passed between

\* 1 Cor. ix. 20—22.

† John xvii. 15.

her and the fair hostess, the lady proceeded at once to explain the object of her visit. "My dear Mrs. Gracelove," she said, "I have done myself the pleasure of calling on you for the purpose of inviting you and Mr. Gracelove to a dance, which I am going to give at Stately Hall. While I am quite anxious that you should be present at the party, I have felt that I dare not trust to a written invitation, in consequence of an apprehension that, differing, as I fear we do, on some points as regards the lawfulness of certain amusements, which, for my own part, I hold to be quite innocent, my invitation might have failed of success. I am come, therefore, with a personal entreaty that you will honour my *soirée dansante* with your presence."

"I cannot but feel obliged to you," replied Mrs. Gracelove, "for the kind motive which has induced you to call rather than to write, with the hope of affording me a gratification; but I must frankly as well as respectfully acknowledge, that you are quite right in the apprehension you entertain as regards the difference existing between us on certain topics, of which dancing is one."

"And do you, indeed, esteem it an unlawful amusement?" said Mrs. Stately. "What a sinful generation must we then be, for every one dances who is young; while those who have ceased to be so, sanction the practice as admiring spectators."

"I readily grant," observed our fair objector, "that the world, both in this and in many other much graver instances, gives its unqualified approbation where an infinitely higher authority denies its sanction—nay, utters its solemn denunciation. We read, my dear madam, in that sacred book whence alone I draw my rules of action, and which we are all bound implicitly to obey, the following startling declaration,—"*That which is highly esteemed among men is abomination*

*in the sight of God."* \* These were the words of *Christ himself.*"

"Having appealed to Scripture," responded the lady of fashion, "which I trust we all acknowledge, you will, of all persons admit, as is most evident, that we cannot argue the question on a more solid basis. To be very candid with you, then, I will confess that I have, within the last few days, been consulting the sacred volume in strict reference to this very subject, and with the view of anticipating the objections which I apprehended you might entertain. What will you then say," she continued, "if I prove from the divine records themselves the truth of my position, that dancing is a perfectly lawful recreation?"

"I rejoice sincerely," rejoined Mrs. Gracelove, "to find that you rest the decision of the question on testimony so unimpeachable, because infallible; and shall listen with the deepest respect to any proof proceeding from such a source."

"What answer, then, will you make," continued the fair interrogator, drawing a paper from her reticule, on which were inscribed some notes, to the passage contained in the sixth chapter of the second book of Samuel, where King David is represented as dancing before the ark? Or what response will you make to the instance recorded in the fifteenth chapter of Exodus, where it is stated—'And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances?'"

"My reply," answered Mrs. Gracelove, opening her Bible, "is a very short one, and to my own mind most conclusive, namely, that both the instances you have cited were altogether *religious* ceremonies, and can, in no possible way, apply to your argument; unless you are prepared to say that the

\* Luke xvi. 15.

*modern practice of dancing has a reference to the worship of God.* That a sentiment of religion formed the inducement to David's dancing is clearly manifest, in the very declaration of his '*dancing before the Lord.*' And in the instance of Miriam, the motive is as evidently demonstrated, in the verse immediately following the one you have read,—'*And Miriam answered them. Sing ye to the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea.*' Here was an act, my dear madam, of pure and exclusive devotion, for the purpose of celebrating one of the most stupendous instances of divine deliverance recorded in sacred history, and which has nothing in common with this worldly amusement."

"I am inclined," said Mrs. Stately,—who, with all her faults, was an amiable woman, though spoilt by the headlong opinions of her husband, and the corrupting fashions of the world—"I am inclined to concede to your construction on these two points, and I think I can afford to do so, inasmuch as I have several examples more that will bear out my line of reasoning; that is to say, do not involve the performance of any religious rite whatever. Have the goodness to turn," she continued, (looking at her paper,) "to the eleventh chapter of Judges, where you will read, that after the return of Jephthah from his conquest over the children of Ammon, '*his daughter came out to meet him with timbrels and with dances.*' Here you will perceive," she said, "there is nothing either expressed or implied of a religious nature—nothing beyond the simple act of *filial love* and piety on the part of the daughter. She was rejoiced, as every affectionate child would be, to see her father return from the perils of war in safety and in triumph, and evinced her natural joy accordingly."

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"I am ready to allow," answered our friend of the cottage,

arguing as I do for truth and not for victory, that you have more reason for dwelling on this example than on either of the two former ones. The passage is certainly silent as to any allusion to the worship of the Supreme Being. And, yet, there are many good and judicious Christians, who, nevertheless, construe it in that light, and believe that an act of thanksgiving to God, as in the case of Miriam and of David, is combined with the piety of the child. In all the three instances, you will observe that the Almighty had given a special providential success to each of his servants; to two of them in battle, and to the third in bringing up the ark of God to the tabernacle that David had pitched for it; and why may we not conclude that what is expressly declared in two of them as the result of that success, is also to be implied in the third? Still," she continued. "I am bound ingenuously to own, that the text in question *may* be understood as divested of that direct religious sentiment which certainly characterizes the two others."

"I cannot but compliment you on your candour, my dear Mrs Gracelove," resumed the lady of Stately Hall; "and if you will permit me to draw your attention to two remaining examples which I find on my paper, I shall then have exhausted my quotations. Having produced these, I shall forthwith resign into your hands the decision of the question; for much as I wish to have the pleasure of seeing you, I am yet not so selfish as to desire it at the expense of your conscience."

"I am quite gratified in hearing you say so," responded our interesting friend, "and beg you will proceed with the additional illustrations which you propose to give me."

"The passage to which I will now refer you," said the lady of the Hall, "is the 31st chapter of Jeremiah, in which Jehovah condescends to promise the restoration of Israel. In

verse the 4th it is thus expressed,—‘Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry.’ And in the 13th verse of the same chapter we read as follows,—‘Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their *mourning into joy*, and will comfort them, and make them *rejoice from their sorrow*.’ Now I would appeal to that ingenuousness,” observed Mrs. Stately, “which I am so happy to perceive in your nature, whether these passages must not be considered as giving a sanction to an innocent recreation, totally irrespective of a sacred character? The very term ‘*merry*,’ employed in the first of these verses, and that by the Almighty himself, appears to my mind to designate most clearly the idea of a *simple pastime*—‘shalt go forth in the dances of them that *make merry*.’ Surely to ‘*make merry*,’ could never be said by the Great Supreme of an ordinance purely *religious*, and consecrated to His divine worship! The expression, in such case, would rather have been, ‘of them that make *reverence—reverence to the Lord*.’ To ‘*make merry*,’ in an act of religious worship, involves, to my humble apprehension, an inconsistency which cannot be justified. It is an expression which, when thus applied by those who argue for that meaning, savours much more of levity and heathenism than of holiness—of insult to the Supreme Being, than of adoration or thanksgiving.”

“I confess,” rejoined Mrs. Gracelove, “that the expression is a remarkable one, and would seem, in this instance, to bear the construction you put upon it. But I think, from a previous remark that you have made,” she observed, “you have still an illustration in reserve. Permit me, then, to hear the conclusion before I pass my opinion.”

“Have the kindness, then,” said her fair opponent, “to

turn now to the New Testament ; as I wish to draw your attention to that better dispensation than was that of Judaism, from which I intend to derive my last example, and which appears to me to possess a peculiar force from that very circumstance.

“ The portion of Scripture to which I now direct your notice, is that beautiful and interesting parable of the prodigal son, contained in the 15th chapter of St. Luke’s Gospel. It is a passage,” she observed, “ which must affect the feelings of every one, even the least conversant with sacred history. You will perceive there that, on the return of the prodigal from his wayward and vicious courses in foreign lands, where he had learnt, in the bitter school of adversity, the folly of vice and the wisdom of a better philosophy, his elder brother, as he came from his occupations in the field, ‘ drew nigh to the house’ of his merciful and compassionate father, and ‘ heard music and *dancing*’

“ It appears that this excellent and gracious parent, who may be considered a humble type of our heavenly Parent, was so rejoiced that his son, who was ‘ dead’ and was ‘ alive again,’— who was ‘ lost and was found,’—had returned to him in safety and in penitence, that ‘ they began to be *merry*.’ Having ordered his servants to ‘ bring forth the best robe and put it on him,’ and to ‘ put a ring on his hand, and shoes on his feet,’—having commanded them to ‘ bring the fatted calf and kill it,’ that they might ‘ eat and be *merry*,’—he finally filled up the measure of the entertainment with music and *dancing*.’ Let me read to you,” she continued, “ the last verse of the chapter in which this kind forgiving father says— ‘ It was meet that we should make *merry*, and be glad : for this thy brother was dead, and is alive again ; and was lost, and is found.’ \*

“ And now, my dear Mrs. Gracelove,” said our fashionable lady, laying down her paper of quotations, “ can you for a



single moment deduce from this interesting record one iota of its involving a *religious* rite? I recall your attention once more to that most significant and expressive term, '*merry*'—'they began to be merry;'—'it was meet that we should make *merry*.' Can you, still further, and I press the question with all the energy of personal conviction, gather from the narrative the slightest intimation that the sacred historian deemed the entertainment—the '*music*,' the '*dancing*,' and the '*merry-making*,'—to have been in the very least degree *unlawful*? And, as a final interrogative, can you imagine that if it *had* been *unlawful*, the holy evangelist who recorded the fact, under the inspiration of the Spirit of God, for the instruction of mankind in heavenly wisdom, would not have *declared* it to be *such*, as a warning to posterity? Would he not, while approving of the tender compassion of an anxious father towards his penitent child, have denounced, at the same time, the *ceremonies* by which that compassion was accompanied, had they been *sinful*, or polluted by a heathenish observance? Is not, therefore, the silence of the sacred historian a sure and conclusive testimony that the '*dancing*' was an *innocent* recreation—a pastime at once simple, pure, and justifiable?"

"I feel I am now called upon, my dear madam," replied our moralist, "to give an honest and candid answer to the argument you have advanced in favour of the lawfulness of dancing, and which, I must own, you have supported with research and ability. I cannot but acknowledge that the two last instances you have adduced do certainly seem to admit of the construction you advocate; especially that of the prodigal son. I freely confess that religion does not appear to be associated with these latter examples which you have just brought to my notice. Professing myself an inquirer after truth, equally with yourself, I am willing to allow that a

sanction would almost seem to be given, though still merely by implication, to the amusement you so strenuously maintain, and then only according to the style that was approved of in the simplicity of patriarchal times. I would rather say, however, that the silence as to its impropriety, observed by the evangelical writer, would seem to leave the mind at liberty to adopt it in practice or not, as a matter of indifference. I am inclined to believe also, with yourself, that as regards the last of your illustrations being drawn from that better dispensation of Christianity to which you have referred, is an additional argument in its favour.

“ But now, my dear Mrs. Stately, having made to you this concession, I feel equally bound in truth to declare, that you have only surmounted one part of your difficulty, and that assuming, for the moment, that religion does not condemn dancing as a mere amusement, a fatal objection still remains to be disposed of ere the practice can be justified. I allude to the grave question of *decency and morality*.

I perceive you start at this announcement. Let us, however, dispassionately inquire into the *style* and *mode* of dancing adopted in society in modern times. I allude now, more especially to the *waltz*, at which, on its first introduction into this country, all the matrons and heads of families throughout England, Wales, Scotland, and Ireland, raised their hands and eyes in utter astonishment and disgust. Habit—that traitor to virtue—the subtle flatterer of vice in all its varied forms, could alone have reconciled the world to the polluting influence of this foreign exhibition. So true is it that, according to the language of the poetical moralist,—

‘ Vice is a monster of so frightful mien  
As to be hated needs but to be seen ;  
But seen too oft, familiar with her face,  
We first endure—then pity—then—embrace !

"If we call things by their right names," continued Mrs. Gracelove, "we are conscientiously bound to designate the *waltz*—the favourite and invariable dance at all fashionable parties—(as well as all similar dances)—a *licentious* and *unwarrantable* exhibition. I trust you will pardon my liberty of speech," she paused to remark, "as I hope we are both of us reasoning to support principle and not custom."

"Most certainly, there is no occasion to apologise," replied Mrs. Stately. Though a fashionable woman, as has been stated, misled and spoiled by her husband, she was nevertheless amiable and accessible to truth; nor was she entirely heartless, as is the case with too many persons in the fashionable world. "Although we do not coincide in opinion," she remarked, "I always like to hear everything that can be advanced on both sides of a question. And if truth, as has been observed, lies at the bottom of a well, it requires no slight exertion or patience to draw her from her hiding-place, and when she does appear, we ought to treat her courteously. Pray proceed, my dear Mrs. Gracelove, for notwithstanding I am startled by your proposition, I yet feel interested in the frank and earnest style of your avowal."

"To justify the terms," resumed the conscientious mistress of Derwent Cottage, "in which I have spoken of the waltz, and similar dances, what can be said in their favour by a reflective mind, witnessing the unauthorised *freedom* and *license of attitude* by which they are characterised? A young gentleman, for example, is introduced to a young lady, frequently for the first time of their ever meeting, and without the very *slightest* ceremony whatever she is *clasped round the waist*, and *held closely to his side*, which no one but a husband is entitled for a moment to do, while running round the giddy circle of this worse than heathenish exhibition. Can anything be more fatally calculated to *corrupt a youthful*

*mind*, just entering upon life, than an immoral liberty like this?—and at a period, too, when the passions are strong, and when they require the fostering care of a tender and judicious parent to keep them in proper subordination,—at a time when, if purity of heart exist at all, it should exist in that juvenile bosom; and when, if it surrender itself then to indelicate freedoms, it is in danger of degenerating into profligacy in after life?

“Can anything be imagined more fruitful of *infidelities* in the marriage state,—of broken vows, and broken hearts, than to have a young wife thus *wantonly embraced*, sometimes with *one* arm, at other times with *both*, by every fashionable libertine that may become acquainted with her? Is not the transition a very easy one, and, considering our corrupt nature, but too *natural*, from an embrace in *public* to an embrace in *private*?—from the license of the drawing-room to the more dishonourable freedoms of the *boudoir*?—till, at length, the Court of *Doctors' Commons* tells the melancholy result, in the disgrace of husband and children?

“The practice I speak of,” continued our exemplary moralist, “is the polluter of virtue in its very source. Instead of our daughters being reared up ‘as polished corners of the temple,’—as beautifully expressed in Scripture—to become faithful wives and fostering mothers, they are trained up, as far as the license of manners and familiarities in question are concerned, to resemble, at least in outward appearance, the ancient worshippers of the goddess of Cyprus. The distinctions of right and wrong,—the delicacies of a virtuous emotion,—are gradually undermined, till, at length, the once pure-minded youthful daughter is almost led to regard the somewhat equivocal principles of the Owenites with a secret favour, which, under a better training, she would have repudiated with disgust.

“That such unhallowed libertinism should pervade the unholy rites of the temple of Juggernaut, and the impure ceremonies of Indian idolatry, is more to be lamented than wondered at; but that it should receive an unrighteous admission into the societies of civilized and Christian *England*, is a reproach that makes one blush for our degenerate country.

“The conclusion of my argument, therefore,” continued Mrs. Gracelove, “comes to this, that although Scripture may be silent as to any impropriety in the practice of dancing, nay, may even appear to approve of the amusement, yet it does condemn, and in the most unqualified language, all degrees of licentiousness, whether of thought, or word, or deed, and everything approximating thereto. And such is the waltz—licentious in the act, and still worse in its tendencies.”

“Upon my word,” exclaimed Mrs. Stately, “your unmitigated denunciation has indeed startled me more than I could possibly have imagined. Though I can by no means sympathize with you in the strong opinion you entertain on this subject, yet I almost rejoice that I have no daughter to be exposed to a danger which you have been pleased to depict in such frightful colours.”

“But you have a *son*, my dear madam,” responded her companion; “and though the consequences, in a worldly sense, of a young man going astray are not so ruinous as in the case of one of our sex, yet, in a moral point of view, sin is precisely the *same* denounced transgression in each party, and will be equally punished, if unrepented of, without the smallest distinction of persons. Besides, to make any difference between the sexes, as regards the religious principles on which education ought ever to be conducted, is to suppose that the souls of the one class are not as immortal and as precious as those of the other. This is a proposition unheard of except among some few savage tribes, who, in estimating the degrees of

intellectual capacity possessed amongst them, assign a spiritual nonentity to the condition of their oppressed and degraded women."

"And do you really believe," said the lady, in a tone of hesitation which she had not evinced before,—“do you really believe that every kind of dancing is unlawful? I do not mean scripturally unlawful, for I think we are both agreed that the Bible does not declare it to be so, in reference to the simple and pure style of patriarchal dancing; but I mean as being hostile to the welfare, the virtue, and the moral government of society? Am I to understand that you place the *quadrille*, for instance, in the same category with the waltz, and as equally offensive to virtue?”

"To prove to you," answered our spiritual heroine, "that I am not a bigot, blindly and fanatically opposed to innocent recreation, I do not think that dancing is actually sinful *in itself*, as practised in the years of ancient times. I am rather inclined to believe that, like wine, it is not the use, but the *abuse* of it that constitutes its sinfulness. I will candidly acknowledge that I do not think there is any impropriety in the *quadrille*, in which a *modest* decorum *does* prevail of style and attitude. I am indeed induced to imagine that being taught, for example, to walk through the steps of this dance is calculated to form a graceful carriage, and to give a degree of elegance to the person, and, in addition to this, it affords the benefit of exercise, as well as reasonable amusement, in private parties, in the evenings of a winter's day, when the weather will not permit of exercise being taken in the open air. But in making this concession, I would qualify the allowance within certain prescribed limits. I would neither sanction *late hours*, which are destructive to health and domestic duties, nor that *ostentatious rivalry of dress* which is too generally exhibited at such parties. I would not have a lady

or a gentleman degenerate into an *opera dancer*. In a word, I would have the recreation enjoyed simply as such, and not for *display*; and restricted within the rigid bounds of moderation, private parties, early hours, and modest demeanour. And here I stop—for as regards the vicious tendencies—the polluting contact of the waltz and similar dances, I would discountenance them with as strong a religious feeling as I would the surrendering of my youthful daughter to temptations and snares which might assault her chastity.

“I think I need say no more,” concluded our christian friend, “to show that I am opposed to the modern amusement of dancing for the reasons I have named. On this account I have not permitted my daughters to be taught dancing at all; considering it most inconsistent, though countenanced by many worthy christian mothers, to allow them to learn the art, at the same time that they are peremptorily forbid to join in the amusement. This is indeed to lay a stumbling-block in your children’s path.”

“Thank you, at all events, for this concession,” exclaimed Mrs. Stately, “and also for your candour, which, along with your conscientiousness, I cannot but admire. Much, my dear madam, as we differ on this subject, I fully appreciate your motives, and shall reflect, at a future time, on the conversation which that subject has elicited. On the present occasion, however, in whatever degree I might be influenced by what you have said, I cannot withdraw the invitations I have sent out, and which express on my cards the very dance which you so greatly reprobate. The disappointment to my visitors, were I to countermand the announcement, would, I feel quite sure, spoil altogether the evening’s entertainment.

“I am happy at least,” rejoined our heroine,—for such in a moral and religious sense Mrs. Gracelove may well be considered, and held up to public imitation,—“I am happy, at

least, to hear you say that you will reflect on this subject hereafter. And if you will enter on the examination of it in the spirit of sincerity, divested of the prejudice arising from fashion and custom, I have no doubt I shall have the gratification of congratulating you ere long on the alteration of your present views."

"I must allow," said her visitor, "that custom is a stubborn and inveterate principle to deal with, and that we are too much in the habit of doing what the world is doing around us. And, yet, what all mankind agree in practising can scarcely be very wrong."

"Pardon my interruption," said Mrs. Gracelove, "but remember the Scripture which I have already quoted—"That which is *highly esteemed among men is abomination in the sight of God.*"

"It is doubtless a strong passage," replied the fashionable lady, "and I almost wish I could think as you do, although I feel confident that Mr. Stately would call me a fool for entertaining what he would term such methodistical notions. I intend, however, at some future time, to take the question into serious consideration."

"Ah, my dear madam," exclaimed our friend of the cottage, "that was precisely the answer which Felix returned to the great apostle of the Gentiles. Permit me for a moment," she said, resuming her Bible, and turning to the 24th chapter of the Acts, "to direct your attention to the passage. St. Paul, as you perceive, had been accused before the Roman governor by Tertullus, the orator, of being a 'pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes.' This charge was brought against the apostle simply for preaching, to an idolatrous world, the doctrine of Christ crucified for the redemption of mankind.



“In answer to the accusation, this holy man of God enters upon his defence, which presents one of the most affecting and impressive specimens of eloquence to be found in either profane or sacred history. ‘And as he reasoned of righteousness,’ says the divine penman,—‘temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a *convenient season* I will call for thee.’ This ‘convenient season,’ it is greatly to be feared, never came to him; for we read, that ‘after two years Porcius Festus came into Felix’ room: and Felix, willing to show the Jews a pleasure, *left Paul bound.*’

“Pardon, my dear friend,” continued Mrs. Graceclove, “the analogy I thus draw between your ‘*future time*,’ and the ‘convenient season’ of Felix. But while I thus take the liberty of pointing to the resemblance in *words*, I fervently trust it may never become a resemblance in *deeds*, but that the final issue may be diametrically the reverse of that of the Roman governor. Felix, indeed, trembled on hearing the inspired words of the holy man of God, and if he repented not of his sins before he died, *he is trembling still.*

“Permit me, my dear Mrs. Stately,” she observed, “to repeat to you that beautiful and expressive hymn of Doddridge, so appropriate to this subject; whose warning voice is here piously raised against that fatal procrastination which so often involves such awful results.

“ ‘To-morrow, Lord, is thine,  
Lodged in thy sovereign hand;  
And, if its sun arise and shine,  
It shines by thy command.

The present moment flies,  
And bears our life away;

O make thy servants *truly* wise,  
That they may live *to-day* !

Since on *this* winged hour  
*Eternity* is hung,  
Waken, by thine Almighty power,  
The aged and the young.

One thing demands our care,  
O be it still pursued !  
Lest, slighted once, the season fair  
Should *never be renew'd*.

To *Jesus* may we fly,  
Swift as the morning light,  
Lest life's young golden beams should die,  
In sudden *endless night*."

" I can pardon anything," replied her visitor, " that is urged in the kindly spirit of charity, and with the benevolent motives which prompt your remarks, however widely we may differ in our sentiments. But it is now growing late," said the half-converted lady of fashion, rising from her seat, " and I must take my leave for the present. After the conversation we have had," she observed, " and which, though opposed to each other, has been much more interesting than I could have possibly expected, I will not say one word more about your coming to my party. But I shall still hope, my dear Mrs. Gracelove," she said smiling, as she extended her hand, " to see you at the Hall in a quiet social way, if not at a naughty fashionable dance."

Mrs. Gracelove assured her that such an intercourse would be much more agreeable both to herself and to her husband

than any other arrangement whatever, and of which they should hope to avail themselves.

The two ladies having exchanged mutual courtesies on taking leave, the conversation ended ; and Mrs. Stately stepping into her carriage returned to the Hall.

## CHAPTER VI.

THE midsummer holidays had now arrived, and the two sons of Mr. and Mrs. Gracelove, with buoyant hearts and rejoicing spirits, had returned to their lovely home on the romantic shores of Derwent, or as it is not unfrequently called, Keswick Lake. Happy days! ere the cares, and sorrows, and anxieties of life, have touched the youthful bosom and robbed it of its freshness! Cherished hours of schoolboy happiness! when, the half-year's task being ended, the busy fancy revels in the delights of home and innocent pleasure;—luxuriates in the bright visions of the future, ere hope becomes blighted by the chilling realities of life, and its cheering sunshine shadowed over by the clouds and tempests of this chequered world!

“ O where shall *rest* be found,

*Rest* for the *weary* soul ?

’Twere vain the ocean-depths to sound,

Or pierce to either pole.

The *world* can never give

The *bliss* for which we *sigh* ;

’Tis not the *whole* of life—to *live*,

Nor *all* of death—to *die*.

Beyond this vale of tears,

There is a life above,

Unmeasured by the flight of years ;

And all that life is *love* :—

There is a death whose pang  
 Outlasts the fleeting breath ;  
 O what eternal horrors hang  
 Around the ' *second death* !'

Lord God of truth and grace,  
 Teach us that death to *shun*,  
 Lest we be *banish'd from thy face*,  
 And evermore *undone*.  
 Here would we end our quest ;  
 Alone are found in *Thee*,  
 The life of perfect love,—the *rest*  
 Of *immortality* "

Montgomery.

Pure and exhilarating were the feelings with which Edmund and Jasper hailed the festive season. Nor were their anxious and indulgent parents less gratified to see their children happy around them, nor less inclined to join in their recreations, and administer to their amusements, in all the fondness of parental affection. Parties of pleasure were planned for sailing on the lake, and visiting the numerous objects of curiosity and interest with which the neighbouring scenes abounded. Different days were appropriated, in perspective, to as many varied excursions ; to rambles around the banks of their own beautiful lake, as well as to those in the vicinity which filled up the bright panorama of this enchanting district. Mountains were to be ascended, valleys to be explored, waterfalls admired, lead-mines examined ; rocks, caves, torrents, with all the intricacies and mazes of a mountain wilderness, were to be visited in successive order.

On the third morning after the arrival of the two young gentlemen at *dulce domum*, the boat belonging to the family was ordered to be in readiness, and two expert rowers, selected from the farming establishment of Mr. Gracelove, were called

from their rural occupations in the field to ply the oar instead of guiding the plough ; an exchange of labour which they always hailed with evident satisfaction.

After despatching an early breakfast, the joyous party, consisting of papa and mamma, Edmund, Jasper, Laura, and Maria, crossed the lawn to the water's edge, and with high anticipations of the coming pleasure stepped at once into the boat. Mr. Gracelove having taken his seat at the helm, steered her course direct to the Vicar's, or Derwent Isle, one of the four beautiful islands that adorn and diversify the surface of this queen of the northern lakes.

Nothing could surpass the fineness of the day. The sun shone forth from a clear bright sky, chequered only by a few light fleecy clouds which lent an additional charm to the landscape, as every observant traveller through a mountainous region must have frequently remarked. The broad masses of shade that are occasionally thrown on the sides of the mountains, contrasting and mingling with the sunshine that rests upon them ; the singular and almost mysterious forms they sometimes assume, while creeping along the rugged acclivities, as if they were disembodied beings of another world, are objects of interesting contemplation to the lovers of nature. If, at the same time, the wind should be high, the rapidity with which these shadowy reflections sweep across the barren heights, and the sudden changes and combinations into which they are cast—light and shade in strange variety succeeding each other, as it were, in flashes,—produce on the mind an emotion of surprise and admiration.

But the boat has now reached the beautiful banks of “ Derwent Isle,” the one which lies nearest to the town of Keswick. It rises with graceful elevation from the water, containing about six acres of ground, and has been cultivated with much care and taste under the judicious superintendence of the late

General Peachy, to whose family the property belongs. Shrubberies, lawns, and numerous beds of flowers are variously disposed over the surface of this interesting islet; while a luxuriant belt of trees, displaying their pensile forms, and drooping down to the brink of the water, surrounds this little domain, with the exception of a vista which has been cut through the foliage, and which exhibits to advantage the neatly-constructed edifice within, as well as the beauties of the lake without.

The view of the lake from this point is highly attractive; embosomed as it is in a deep valley, and girt in by lofty mountains, with a partial exception to the north, where the crystal stream of the Derwent steals placidly along its silent course, to join the expansive waters of the adjoining Lake of Bassenthwaite.

After promenading through the grounds of this romantic retreat, and paying their respects to the proprietors of the villa, our eager tourists again arranged themselves in the boat, and directed their course to "Lord's Island," lying some distance off on the eastern margin of the lake. The waters, which were now ruffled by a slight breeze, reflected a thousand brilliant sparkles beneath the meridian sun. This islet, like the former, occupies an area of similar extent, and is adorned throughout with an equal luxuriance of trees and shrubs. A much superior interest, however, is attached to its sylvan bowers by the historical associations connected with it.

"And now," said Mr. Gracelove, addressing his eldest son Edmund, as the party landed from the boat, "you ought to be able to inform us, my dear boy, having just returned from your studies at school, what the recollections consist of which are united with the spot of ground on which we stand."

"But, my dear papa," replied Edmund, "the books I have been reading at school—Virgil, Ovid's *Metamorphoses*, and Euripides, don't speak at all either about the lake or of











English scenery. Still, I remember your once telling me that it formerly belonged to a family who forfeited their large estates in this neighbourhood in consequence of having rebelled against their sovereign. Do, dear papa, tell us all about it; for having now grown much older than I was, I shall be able to retain it in my memory much more effectually."

"You are quite correct, my dear Edmund," said his affectionate father, "in the outline you have drawn of the circumstances in question; and I shall willingly fill up the sketch in order to gratify your laudable curiosity. For a person not versed in the knowledge of his own country, and, especially, in the localities surrounding his home, can scarcely be supposed to be acquainted with that of foreign countries.

"Lord's Island, then," he continued, "was formerly the place of residence of the family of Radcliffe, who assumed the title of 'Derwentwater,' from this very lake. The last lord of that name fell a martyr to his indiscretion, in the rebellion of 1716, in consequence of having conspired with the then Earl of Mar, in the wild and traitorous project of reinstating the head of the discarded house of Stuart on the throne of England. His vast possessions in this neighbourhood, returning a princely income of £20,000 a-year, were declared forfeited to the crown; and by a vote of parliament, in 1782, were vested in trustees for the benefit of Greenwich Hospital.\* This magnificent establishment, so honourable to our maritime superiority, is now principally indebted for its support to the large proceeds accruing from the Earl of Derwentwater's estates.

"The result of this rebellion was still more melancholy, as regarded the unfortunate peer; for with the loss of his fine property, the wretched nobleman suffered also the loss of life;

\* The property was subsequently purchased, in 1832, of the trustees of Greenwich Hospital, by the late John Marshall, Esq., of Hallstead, Cumberland.

having been beheaded on the 24th of February, 1716, on Tower Hill, together with his unhappy associate in crime, Lord Kenmuir."

An involuntary sigh, accompanied by a general exclamation of pity, denoted the generous sympathies of the juvenile members of the party, on hearing this hapless story.

"What a sad, sad fate, my dear papa," said the compassionate Laura, "was that of poor Lord Derwentwater! Could not the reigning sovereign be satisfied with confiscating his property, without also taking his life?"

"No! my beloved Laura," replied Mr. Gracelove. "The crime of high treason is so grave an offence against the state, and, in the case of a rebellion, so productive of danger and confusion to society at large, that for the peace and welfare of the community it can only be expiated by undergoing the extreme penalty of the law. In such a momentous case the guilty must die to save the innocent from destruction. Severity to the individual becomes, then, mercy to the public."

As it was the invariable custom of this judicious father to improve every favourable opportunity for the inculcation of moral and religious sentiments, he availed himself of the present occasion for enforcing the duty of obedience, in all its gradations and relative circumstances;—of submission to the laws of man, as well as to the commandments of God. Always happy when he could illustrate a subject of instruction by an appropriate passage of Scripture, he took from his pocket a little Bible, which he always carried with him, and turned at once to Peter ii. 13—17. "And now, my dear children," he said, "listen to what God has enjoined on this point through the inspired word of his apostle.

"Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; Or unto governors, as unto them that are sent by him for the punish-

ment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.\*"

To the general command contained in the above passage, Mr. Gracelove superadded a few words on the particular act of obedience set forth in Coloss. iii. 20: "Children, obey your parents in all things: for this is well pleasing unto the Lord." The reading of this text produced a silent expression of consciousness in the countenance of the little Maria, in reference to the transgression of the parental law thus laid down, of which she had been guilty some time previously, as related in a former chapter. The recollection, however, was united in her dear, penitent little heart with the firm resolution to transgress no more, either in that or any other respect, if she could possibly avoid it

And, now, it may be easily conceived with what additional interest the party rambled over this once joyous retreat, with the historical incidents so fresh in their minds of the hapless destiny of its former proprietors. The foundations of the family mansion,—for the superstructure has almost entirely disappeared,—were regarded with a mournful sympathy; while each individual present could not but feel, after the scriptural exhortation which had been just read, that to "fear God, and keep his commandments, is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."\*

Once more the little boat is skimming her lucid way to St. Herbert's Island, which lies near the centre of the lake. Here, it may be as well to inform the reader, with the view of giving

\* Ecclesiastes xii. 13, 14

him some idea of the relative positions and distances of the several islands, that the lake is three miles in length, and about a mile and a-half in its greatest breadth. Its form is elliptical, and lies north and south; the whole of its surface being taken in at a single glance. This peculiar advantage it possesses over all the lakes spread over the interesting region we are contemplating, and constitutes, at once, its superior charm and distinction. Derwentwater abounds with fish of an excellent quality; among which are trout, eels, perch, and pike. A noble specimen of the latter was caught in 1836—showing the effect of good living—which had attained the enormous weight of *twenty-two pounds*.

The island on which our Christian friends were now assembled, was, many centuries ago, the abode of a singular hermit called St. Herbert, and from him derived its name. It covers about five acres of ground, and, like the others, is characterized by a luxuriant growth of trees and shrubs.

To the historical fact that this was the residence of the patron saint, St. Herbert, and that his hermitage was situated on the island, the venerable Bede, in his History of the Church of England, bears testimony; for he remarks, that “he lived a solitary life in the isle of that great and extended lake from which proceeds the river Derwent.” He appears to have died about the year 687.

The above-named historian, in reference to the same locality, records, also, the fact of a remarkable entry in the register of Bishop Appleby, in 1131, nearly five hundred years from the death of the ascetic, demonstrative of the gross superstition of the time and place. He states, that, in this register, an offer was made to the inhabitants of Crosthwaite, of an *ecclesiastical indulgence of forty days*, on their accompanying the vicar to St. Herbert's Island, once every year, on the 13th of April, for the purpose of *celebrating mass*, in commemoration of the patron saint '1

Some vestiges still remain of what is believed to have been St. Herbert's hermitage, and serve to stimulate the imagination while reflecting on the life and character of this religious enthusiast. In contrast, however, to the memory of past times there is now erected a small gothic edifice by the proprietor of the island, Sir Wilfred Lawson, of Brayton Hall, where he occasionally amuses himself and his friends by fishing in the lake, alive as it is with its countless inhabitants, and where he hospitably regales them with various refreshments.

From this point, as the centre of the lake, the splendid panorama of mountains surrounding its lovely expanse of waters is seen to peculiar advantage. The striking and varied undulations of outline that sweep along the horizon,—the lofty pinnacles,—the overhauling crags,—the finely-broken precipices, intermingled with verdure of every hue,—the falling cascades, sparkling on their downward course, amid the brilliant sunshine,—present an enchanting diversity to the eye which description in vain attempts to pourtray. To complete this romantic picture, the mighty Skiddaw, the “mountain monarch of the valley,” rears his gigantic head, about a mile from the northern extremity of the lake, pre-eminent in all the imposing characteristics of superior altitude and graceful form.

With awakened emotions, excited by the little narration of Mr. Graceclove, our Christian friends now traced every winding path, and surveyed every object that presented itself, in this fairy wilderness. All the accessible points of the lake's margin, whence a view could be obtained, were eagerly approached; each of which, like the magic changes of the kaleidoscope, exhibited a new form of beauty to the admiring party.

Having made the circuit of this emerald isle, they found themselves once more before the ruins of the now desolate hermitage. They again paused to examine them, as the



brushwood had grown over and partially concealed some portion of the fragments.

"Perhaps, mamma," said the gentle Laura, "the poor hermit may be buried here; for I have read in some book of monks being occasionally interred beneath the very cells they occupied while living."

"It is possible, my dear," replied the tender mother, "that such may be the case. His body may, perchance, repose under the very ground we tread upon, but *where* is the *immortal spirit* that once animated it? This is the momentous question, my dear child. It matters little what becomes of the frail tabernacle, if, while the "dust returns to the earth as it was, the *spirit shall return unto God* who gave it."\* The sacred preacher, you may remember, observes, there is "a time to be born, and a time to die;"† but he only can die in peace who has lived in virtue,—in that strict obedience to the commands of his God and Saviour which the Bible everywhere enjoins on all that breathe. Then, indeed, is the solemn declaration emphatically true, that "*better is the day of death than the day of one's birth*" ‡

"But may we not hope," rejoined her youthful and pious daughter, "that the poor recluse thus lived and thus died?"

"We are doubtless called upon, my dear," said Mrs. Grace-love, "to hope and believe, in Christian charity, that such was the case. His life, so far as we may venture to presume from circumstances, appears to have been dedicated to religious exercises; and though much of a false superstition may have mingled with his observances, yet, if he acted up to the light of knowledge vouchsafed unto him, amid an age of spiritual darkness, strictly obeying the dictates of conscience, his ignorance of that better and fuller light with which we are gra-

\* Eccles. xii. 7.

† Ibid. iii. 2.

‡ Ibid. vii. 1.

ciously favoured, in our days, would not, we are taught to believe, condemn him. It is they who *know* His will, and do it *not*, that will be condemned at the awful day of judgment."

"Are we then to consider it very wrong, my dear mamma, for a person thus to seclude himself from the world, although for the purpose of prayer and devotion?"

"We are taught, my love, in the sacred Scriptures, especially in that holier dispensation which the blessed Saviour came down from heaven to reveal to lost man, that God requires the exercise of an *active*, not a mere *passive* virtue. To the extent, then, in which a man voluntarily puts it out of his power to obey this requirement, unless done in honest ignorance of the duty he seeks to perform, sin is no doubt imputable. What are we to understand, dear Laura, from the following energetic text? 'Whatsoever thy hand *findeth to do, do it* with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.' \*

"Now, as a forcible illustration of what I wish to prove to you," continued the pious parent, let us take the second commandment of the law: 'Thou shalt love thy neighbour as thyself.' Now is it possible to fulfil this law of love, in all its multifarious relations of kindness and charity, if we separate ourselves altogether from the world—from those whom we are thus called upon to serve, and to love, by dwelling in a solitude? Or if we shut ourselves up in a monastery, or a nunnery, as do the Roman Catholics; which in most, if not all, of such instances, amounts very nearly, if not altogether, to the same thing? No, my dear child, the obligations of life are to be performed in the *world*, among our fellow-creatures, in the diligent and faithful discharge of what Christianity imposes upon us in their behalf, and in self-denying services towards them.

\* Eccles. ix. 10.

"But still further, my dear Laura," she continued; "we are commanded by our adorable Lord to show forth an example of Christian conduct to all around us. Reflect on the import of the following words from the divine lips of the Redeemer himself: 'Let your light so shine before men, that they may *see* your good works, and glorify your Father which is in heaven.'\*" But in what way can we manifest our good works, or glorify God, if we retire to a desert, or imprison ourselves within the walls of a convent? Suppose, for a moment, that the gracious and almighty Being, who came to 'seek and to save that which was lost,' had *thus secluded himself* from the sight of men when He took up his abode at *Nazareth*. Or if, when 'led up of the Spirit into the wilderness,' He had chosen to remain *there*. Where would have been those heavenly instructions that were destined to restore a lost world? Where, the display of those mighty miracles that were calculated, at once, to convince and convert mankind, and to attest the presence of the Omnipotent Jehovah? And, momentous above all other considerations, where would have been the *salvation* of our fallen race?

"And now, my child," said her mother, "I have answered your question, and can only repeat, that if the subject of our conversation, in thus withdrawing from his fellow-men, believed that thereby he was best serving and worshipping his Maker, after conscientiously striving, in the dark period in which he lived, by earnest prayer to gain a knowledge of his religious duties, in order to perform them, there can be no doubt that in such case he would find a gracious acceptance with God through the atoning blood of Christ. At the same time, we must carefully guard ourselves in arguing from *his* case to that of our *own*. We, my dear, live in a fuller and purer light of Gospel truth; and, therefore, what might be the superstition

\* Matt. v 16

of ignorance in the benighted hermit, and consequently to be forgiven in him, would be, as regards ourselves, sinning against light and knowledge, and therefore to be condemned."

The conversation was here interrupted by the appearance of Mr. Gracelove, who, with his two sons, had withdrawn to the borders of the lake for the purpose of giving them a lesson in the art of sketching. "And now," said the happy father, "I am going to show you a great curiosity, which is but rarely to be seen, and which is characteristic of our beautiful lake. It is no less than the phenomenon of a *floating island*. We must proceed," he continued, "to the south-eastern corner of Derwentwater, where it lies, and where it has made its appearance within the last ten days, after an absence of several years."

A simultaneous exclamation immediately followed this announcement. "A floating island!" exclaimed the little Mamma, who had hitherto listened in silence,—“what is that, dear papa?”

"A floating island!" re-echoed Jasper; "how can earth and stones swim, papa?"

"A floating island!" exclaimed in the same breath Edmund and Laura; "what an extraordinary thing! How very singular!"

"Well, step into the boat, my dear children," said Mr. Gracelove, "and while we are rowing thither I will tell you all about it." Stimulated by a very natural curiosity, the arrangement of their persons in the boat was very quickly effected, and the desired information as readily given.

"This remarkable object," observed the kind parent, "lies at the distance of one hundred and fifty yards from the shore. It consists of a large mass of earth, measuring about six feet in depth, and which, except under peculiar circumstances which give it a temporary buoyancy, rests at the bottom of

the lake. The intervals of its appearance on the surface of the water are uncertain; several years, in general, passing away between its departure and return. Equally uncertain, also, is the period of its remaining visible when it does appear. Sometimes this mimic island will continue floating for months together, while at other times it will disappear at the end of two or three weeks. The average period, however, of its return, for the last half century, may be stated to be once in every four years; and it has generally been visible at the close of a warm summer.

“And now, my dear children, I must explain to you the reason of its rising and falling. For a long time this phenomenon presented a difficulty which no one could solve in a satisfactory manner. At length, however, it was believed that the elevation to the surface of this floating island was caused by the generation of a species of gas, formed within its substance from the decomposition of the vegetable matter of which it was partly composed. The gas being essentially lighter than the water, and produced in large quantities during a hot season, was supposed to occasion the ascent of the mass of earth and vegetable mould, as a balloon is raised in the air by its inflation with a similar elastic fluid. As long, therefore, as the gas remains unevaporated, the island floats; but as soon as the escape of a sufficient quantity has taken place, so as to destroy the equilibrium the island, by its specific gravity, again sinks to the bottom of the lake.

“This hypothesis has been completely confirmed,” continued Mr. Gracelove, “and all doubt on the subject set at rest by Professor Sedgwick, who states in a note, addressed to Mr. Allison of Penrith, that a compound of carbonic acid, and carburetted hydrogen gas, is the cause of its rising. It appears that in 1824, the learned professor filled a wine bottle with this gas from a hole which he bored in the centre of the island.

The consequence of the operation was, that it settled down eight inches even during the time he remained upon it. So well authenticated and scientific an experiment, evidenced by such a rapid and indeed visible result, decides for ever this interesting question.

"But the records of history give many accounts of floating islands, in other parts of the world; and as some of these are recorded by classical authors, you, my dear Edmund," observed his father, "who are just come from your studies, should be able to give us some account of them."

"I think," said his son, after a little reflection, "that Pliny has written something on the subject, but I cannot precisely state, at this moment, what it is."

"You are quite right, my dear boy," exclaimed the gratified parent, "in your recollection of one of the authors; for Pliny tells us of a large island that floated about on the lake Cutilia, in the country of Reatinum, in Italy, in every direction in which the wind propelled it. Seneca speaks, also, of similar floating islands in the same country; while on the lakes of Mexico, during the conquest of that country by Cortez, they were seen in remarkable numbers, and were capable of being removed, by boatmen, from one side to another, when in a state of war and attacked by their enemies; a circumstance highly advantageous to their owners, inasmuch as they were highly cultivated, and very productive in fruits and vegetables."

The party had now reached the object of their research; and immediately landing on the island, the three eldest children, with the curiosity and simplicity natural to their age, at once turned their attention to discover the mysterious hole whence the professor had extracted his magic bottle of gas. That the operation of depressing the island in so great a degree, and in so short a space of time, must have left some exterior tokens

to admire and wonder at, they had no doubt whatever ; and the juveniles were no little disappointed, after a critical examination, and making the entire circuit of the floating mass, to find no signs of the professor's labours.

" Why, papa," cried Jasper, with an air of surprise, " I can't find a hole large enough to put my finger into ; whatever has become of it ?"

" My dear boy," replied his amused father, " you must recollect that since the experiment was made the island has been slumbering for several years at the bottom of the lake. And even supposing the hole to have been wide, as well as deep, the additional matter settling upon it during that period must have filled it up long ago. But the fact is, my dear Jasper, that in order to make the experiment effectual, it was necessary that the hole should be so small in its orifice as only to admit the mouth of the bottle ; otherwise the gas would have escaped without filling the vessel, and would consequently have prevented its being ascertained how many inches of depression would be caused by the withdrawal of a bottle full of the fluid. It is, therefore, very possible that had you come on the very day following the operation, you might not have been able to detect the place."

The young gentleman, along with his wondering brother and sisters, appeared to comprehend the reason thus explained, though by no means satisfied with the disappointment of his expectations. After expressing a wish that he also had an empty bottle, in which, on trying a similar experiment, he could cork up a full measure of this wondrous fluid ; and after traversing and re-traversing the whole of this fairy ground, with undefinable thoughts and surmises, our delighted tourists finally left the island to sink again according to the laws of its destiny. They now rowed away to the mainland, distant, as before mentioned, about one hundred and fifty

yards, in order to pass the remainder of the day in seeing sights on *terra firma*.

The first of these to which they directed their steps was "Barrow Cascade;" a pretty waterfall, not far distant from the place where they landed, and situated on the grounds of Mr. Poeklington, from whose delightful residence an excellent view is obtained of the lake.

The superior pretensions, however, of the waterfall of Low-dore, in the immediate vicinity of the former, attracted more particularly their regards. Secluded within a wild glen, the water rushes along, over huge fragments of stone, through a deep chasm, hemmed closely in by lofty perpendicular rocks, from the fissures of which spring up trees and shrubs of various tints and forms, till, dashing from ledge to ledge, the cascade is precipitated to a depth of nearly one hundred and fifty feet from the level whence it commenced to fall. Here the stream is lost, being swallowed up in a deep abyss, from which, through a subterraneous passage, it at length finds its way into the lake. It must be allowed that, after a copious fall of rain, this waterfall forms one of the most beautiful auxiliaries to the lake scenery.

But the sun had now, for some hours, passed the meridian; and as the juveniles were particularly anxious to include within the day's excursion the sight of the celebrated enormous rock called the "Bowder Stone," they descended from the elevated position within the glen, where they had beheld the mountain torrent, and proceeded along the road to the picturesque village of Grange. It is situated at the entrance of the magnificent valley of Borrowdale, on the west bank of the Derwent. The approach to this romantic vale presents, at this place all the gigantic features of a mountain pass. Huge precipices, crags, and towering rocks, here exhibit to the admiring spectator a most extraordinary assemblage of



stupendous objects, thrown together in the wildest irregularity imaginable, and contracting the passage within so narrow a compass as to leave little more than space for the channel of the Derwent. The impressivo grandeur of this wilderness of overhanging cliff and rock, disposed in a thousand fantastic shapes, and rugged pinnacles, and frowning with an almost supernatural desolation, as if from the effect of an earthquake, requires the testimony of the eye in order to realize the startling vision. Castle Crag, which lies at the entrance of this sublime valley, seems at a distance to block up all further access. On a nearer approach, however, a passage is discovered, which, opening on the left hand, conducts to the edge of a precipice, whereon reposes the gigantic Bowder Stone, about a mile from the village of Grange. This enormous mass has been evidently hurled from the neighbouring mountains, for its immense size precludes the possibility of its having been placed there by human efforts, either as a Druidical altar, or for any other purpose.

The form of this prodigious rock is said to resemble a ship, stranded and dismasted. It presents an irregular shape, characterised by various angular points and edges, upon one of which it rests, as a vessel upon her keel. A soft carpet of heath covers its surface, from whence is beheld an extremely interesting view of Borrowdale and its mysterious forms. The position of this singular object is most remarkable in another point of view, namely, that in consequence of its being balanced on a kind of central edge, the two under sides of it are elevated considerably from the ground, so that persons from opposite quarters may creep down to the line of support, within this rather frightful cavity, and shake hands underneath it.

After the junior members of the party had surveyed the ponderous object with all the admiring wonder of youth, and

numerous exclamations, (for it was no novelty to their parents, though always interested by the appearance of it,) the little Maria gave utterance to her surprise by saying, "Why, papa, it is as large as our house."

"Yes, my dear," he replied, "and perhaps twenty times as heavy."

"It would require a good strong pair of scales to weigh it in," archly observed Jasper.

"Yes," said Edmund, with the same sly humour; "and a pretty strong hand to hold them with, I imagine; almost as strong as yours, Jasper."

"And yet," said Mr. Gracelove, smiling at their amusing remarks, "the science of geometry enables us to ascertain its weight without the necessity of scales, to which Jasper alludes, or hands to hold them; both of which, in this case, it would indeed be somewhat difficult to find. Its weight, then," he continued, "has been estimated at 1,971 tons 13 cwt.: and it is calculated to contain 23,000 solid feet. In length it is 62 feet; 36 in height, and in circumference 89 feet."

It was an observation of the late Mr. Wilkinson, in his tour to the British mountains, that "the launching of a first rate man-of-war would be an inferior operation to the launching of Bowder Stone from its native mountain; for all the men of Keswick, nay, all the men of Cumberland, could not stop it in its right place."

The sun was now fast declining in the western horizon, and Mrs. Gracelove hinted at the propriety of retracing their steps homewards. The boys would most willingly have sauntered about till the sun had set altogether; but, on their mamma intimating to them that other opportunities would be afforded to them of seeing the curiosities, as yet unvisited, of the valley, as well as those of the neighbouring valleys and lakes, they were content to return once more to dulce domum.

Just as they reached the boat, in high glee at the happy day they had passed, the last rays of the departing sun were tinging with golden hues the summits and elevated sides of the mountains, while a stream of brilliant sunshine came pouring down the lovely vale of Newlands on the western shore. All was peaceful repose. The wind was hushed; not a zephyr ruffled the surface, and a delicious calm pervaded the lake, the sky, and the land. The bright and placid moon had risen in splendour above the eastern range of undulating cliffs and precipices, and the twilight of the west reflected in softened light the radiance that was gone. The scene was, indeed, impressively grand and full of inspiration. Cold must have been the heart that could have resisted the impulse of such a moment. But deeply christian and religious as were the feelings of Mr. and Mrs. Gracelove, the effect on their minds of this unsurpassable landscape was what Christians alone can feel. The Spirit of that mighty Being, who created in its magnificence all that they beheld, breathed in their souls in the silence of His power, as He once moved on the waters of chaos, suffusing light, and holiness, and peace.

"Ever blessed and adorable," exclaimed Mrs. Gracelove, "must be that all-gracious Providence, whose creative goodness formed such a scene as this! Truly do 'the heavens declare'—in the inspired language of the psalmist—'the glory of God, and the firmament sheweth his handywork.' Truly, also has an uninspired writer testified of Him who is the 'Alpha and Omega, the beginning and the end, the first and the last, —

'These are thy glorious works, Parent of good,  
Almighty! Thine this universal frame  
Thus wondrous fair,—Thyself, how wondrous then!  
Unspeakable! who sitt'st above these heavens,  
To us invisible, or dimly seen  
In these thy lowest works, yet these declare  
Thy goodness beyond thought and power divine.'"—MILTON.

“ Nothing, my dear,” observed Mr. Gracelove, with eyes beaming with tenderness, “ could better describe the emotions of my own heart, on this interesting occasion, than the impressive poetry, so justly adapted to the scene before us, and which you have so feelingly recited. Never have I experienced such a lively sensibility to the majesty of nature, or to the beneficent power of its supreme Creator, when sailing on the lakes of Switzerland, as I do at this moment. I can also, with truth and impartiality assert, that I regard our beautiful Derwentwater as quite equal, in all the essential features of variety and beauty, if not of grandeur, to anything that can be witnessed in either Swiss or Italian scenery. I allow that the mountains are loftier, and the expanse of waters greater, on the Continent than they are in Cumberland and Westmoreland, but the proportions of the latter are as nicely adjusted as in the former, and their diversity of outline, and romantic character, impress themselves on my senses with at least an equal admiration. And I have yet to learn,” he added, “ that the largest object must necessarily be the most beautiful. If so, where shall we place the *diamond* ?”

“ But in addition to the fact, according to my humble apprehension,” continued Mr. Gracelove, “ of an equal beauty existing between the foreign and English lakes, there is to me, as also to yourself, my dear,” he said, addressing his wife, “ that charm of *home*, amid these splendid visions, which contains within itself alone an absorbing sentiment. It is not unmeaning poetry which says—

‘ Our first best country ever is at *home*.’

As a forcible illustration of this latter truth, take an instance from the most forlorn, barbarous, destitute, and uncivilized tribes in the world, in the person of an Esquimaux. Even to such an outcast as this from the world’s community, though

for months together deprived of the cheering and blessed light of the sun, and shivering in an ice-hut amid 'darkness visible,'—their food a dead whale, and their beverage train-oil,—yet even to him the name and sentiment of home are twined around his affections.

"I remember, indeed," he continued, "the arrival, some years ago, of a party of Esquimaux in England. Yet all the radiance of our climate, as compared with theirs,—its genial warmth,—its daily sun,—its abundance of food,—all the luxuries of a high civilization, in vain offered to them temptations to remain. They sighed for their ice-bound shores and hamlets again, for their sunless days, and weeks, and months, and shadowy twilight,—their whale blubber and train-oil,—and all this because it was their—*home*. And, finally, they left our bright shores for Polar darkness, with which alone they could associate the name and feeling of happiness!"

"And now, my darling Laura," said Mrs. Graceclove, addressing her daughter, "there remains but one wish of my heart ungratified in this day's pure and unalloyed pleasure. The wish I feel perfectly sure you will immediately respond to, with equal piety and affection, when I tell you what it is—namely, that you sing to us one of your many beautiful hymns."

"To this proposition, my dear," observed her husband, "I shall beg to move an amendment, which is, that as dear Laura has so sweet a voice, and so correct an ear, she should be the leader of our little choir; and, giving out verse by verse, we should all join with harmonious lips and feelings. Everything conspires to call forth this grateful exercise of our religious sympathies. The transcendent beauty of the heavens; the serenity of the air above and around us; the calm of the placid waters below us; and the thankful emotions of

our hearts for the happiness we have enjoyed—all unite to raise our spirits in happy unison with this visible magnificent creation to Him whose wondrous arm hath formed and governs all things."

"I do indeed respond to your wish, my dearest mamma," replied the amiable Laura, "as well as to your amendment, my dearest papa; and I wait only till you select the hymn we shall sing."

After a few moments' consideration, the following was chosen, so deeply impressive in the devotion of its sentiments, the fervent aspirations of its hopes, and the tenderness of its language.

"Jerusalem! my happy home!"

    Name ever dear to me!

When shall my labours have an end,

    In joy, and peace, and *thee*?

When shall these eyes thy heaven-built walls,

    And pearly gates behold?

Thy bulwarks with salvation strong,

    And streets of shining gold?

O when, thou city of my God,

    Shall I thy courts ascend,

Where congregations ne'er break up,

    And sabbaths have no end?

There happier bowers than Eden's bloom,

    Nor sin, nor sorrow know,

Bless'd seats! through rude and stormy scenes

*I onward press to you.*

Why should I shrink at pain and woe?

    Or feel at death dismay?

I've Canaan's goodly land in view,

    And realms of endless day.

Apostles, martyrs, prophets there,  
Around my Saviour stand ;  
And soon my friends in Christ below  
Will join the glorious band.

Jerusalem ! my happy home !  
My soul still *pants for thee* ,  
Then shall my labours have an end,  
*When I thy joys shall see.*"\*

The boat had now reached the terrace of their interesting cottage. On entering their peaceful domicile they found everything prepared for the substantial refreshment which such an excursion, and the air of the lake, had rendered so needful. The pious father having asked a blessing on the grateful provision placed before them, the bountiful meal was enjoyed with a zest equal to the pleasure which the day's excursion had afforded them.

After conversing for a couple of hours, on the conclusion of the repast, about the various gratifying sights they had witnessed, the evening was closed with that christian family worship of prayer and praise, to the Giver of all good, as recorded in the first chapter of this book, and which was strictly and devoutly observed both night and morning. They then retired to rest, in that peace of God which passeth understanding, which the thoughtless world knoweth not, neither can give ;—a peace, compared with which the joys of the sensual man are but vanity and vexation of spirit ; dazzling for a moment, like the glimmering taper before the moth, ere it rushes headlong into the devouring flame, and dies in its heedless folly. \*

\* This beautiful hymn is from the pen of an anonymous author.

## CHAPTER VII.

It has been mentioned that, while the worthy proprietors of Derwent cottage declined accepting invitations to the balls and gay parties at Stately Hall, they qualified their apparent indisposition to associate with their fashionable neighbours, by intimating the pleasure they should have in meeting them at dinner in a social way.

Consequently, about a month after the ball had taken place, a day was appointed for their dining with the Stately's; the invitation expressing that it would be quite a family party, as the Rev. Mr. Davies and his lady were the only persons, in addition, whom they expected to see.

The party accordingly met, and after the usual interchange of courtesies, and half an hour's preliminary conversation, sat down to dinner at six o'clock. The repast was served up with that hospitable variety, and elegance of style, which became the wealth and pretensions of the owners of the mansion; and was enlivened by those lighter topics of conversation which usually accompany a similar entertainment. When, however, the table-cloth was removed, the dessert placed on the table, and the servants had withdrawn, the tone of observation took a more serious turn, as it was the intention of at least four of the party that it should do so; desirous as they were to improve the opportunity to the best of their power and skill.



This was almost immediately presented to them by a remark from Mr. Stately, "that he had recently returned from London; and after noticing some of the novelties then exhibiting in the metropolis, and a few of the more prominent amusements, he alluded to the opera, where, he said, an extraordinary sensation had been made by the presence of three of the very finest singers, and some of the most exquisite dancers in Europe. Such an attraction," he observed, "he had never beheld during all his previous visits to the great city; nor had he ever witnessed such overflowing houses on any similar occasion. Drury Lane and Covent Garden were also very delightful spectacles, but the opera was the masterpiece of all that was enchanting."

"You have, no doubt," said Mr. Stately, looking inquiringly at his guests, "been present to all of them, and can bear testimony to the eulogy that I pass upon them."

"I must plead guilty to the fact," replied Mr. Davies; "I confess that I have seen them all, previously to my entering the Church, but never since; nor should I ever think of seeing them again were I to visit London a dozen times every year."

"You surprise me," responded our host—confirming his words by the astonishment of his looks, "for, in addition to the brilliant effect on the eye and the ear, you see around you the whole aristocracy of the country,—the noble, the wealthy, and the beautiful; from the sovereign down to the opulent merchant."

"That is all very true," rejoined Mr. Davies, but we are told, that we are 'not to follow a multitude to do evil;'<sup>\*</sup> and no rank whatever, not even royalty itself, can render that legitimate which the word of God has pronounced a sin."

"A sin do you call it?" replied the lord of the mansion,

<sup>\*</sup> Exod. xxiii. 2.

"this is being fastidious indeed. Why, I have been accustomed to regard the opera as one of the most exalted pleasures of life. Where can you possibly show me that it is a transgression of the divine commandment?"

"I almost fear," said the minister, "that having already excited your surprise, I may still further occasion your displeasure by the answer I am bound to return to your question."

"Pray dismiss all apprehensions on that head," observed Mr. Stately, "since, whatever may be my own convictions, I never quarrel with people on the score of their opinions. My professional habits, and magisterial duties, ever call upon me to hear both sides of a question before I decide; to hold the balance even, and though, on the present subject, I feel convinced of the soundness of my views, yet I am curious to know what can be advanced on the opposite side. I argue, my dear sir, not for victory but for truth. I repeat, therefore, the question," he continued, "where can you show me that it is a transgression of the divine commandment to frequent the opera, or indeed, any other theatre?"

"In the breach," answered Mr. Davies, "of the *third*, *fourth*, and *seventh* commandments of the Decalogue. I was almost going to add the *ninth* also; for if the murder of the *soul* be a deeper sin than that of the *body*, then is a systematic play-goer guilty of the worst violation of the law."

"A sweeping proposition, truly," said our host. "But let us proceed to the evidence, and take the points in succession as you have classed them; and, first of all, where is the breach of the *third* commandment?"

"The commandment in question," rejoined our clerical friend, "is thus expressed: 'Thou shalt not take the name of the Lord thy God *in vain*: for the Lord will not hold him *guiltless* that taketh his name *in vain*.' Now," he continued, "I need only call to your recollection the infraction of this

law on the stage of a theatre by the frequent ejaculations of the sacred name of the Deity, and that, sometimes, in the very coarsest and most irreverent manner; besides the most wanton and unrighteous appeals to his Omniscience; in order to make out my first charge that the name of God is taken ‘*in vain*.’ And, in immediate connexion with this circumstance, I may subjoin the awful mockeries of *simulated prayer* made to the Supreme Being, on *bended knees and uplifted hands and eyes*. This, my dear sir, is a fearful and daring hypocrisy,—an impious jesting with sacred things,—which the unreal nature of the scene naturally produces. But the sin is not the less because the spectacle is but a show; for the name of the adorable Supreme is so holy as never to be taken within the *lips* unless there be a corresponding sentiment within the *heart*; unless, when we appeal to the Divine Omniscience, we approach with that awe with which Moses approached the burning bush, when he put his shoes from off his feet, in reverence to the holiness of the ground whereon he stood;\* unless, when we say, ‘Lord, Lord,’ we are ready to do ‘the will of our Father which is in heaven.’”

After a moment's pause, Mr. Gracelove remarked, that “he thought the argument of Mr. Davies unanswerable.”

“I allow,” said Mr. Stately, “that it is plausible and well advanced, albeit somewhat superstitious and overstrained. The dramatists of ancient Greece regarded the theatre as the vehicle of moral and intellectual instruction; and we are accustomed to look on their performances as the *chefs-d'œuvre* of the art, and themselves as among the wisest of mankind.”

“As far as the wisdom of this world goes,” replied Mr. Gracelove, “they are entitled to the praise due to their actions; but you will remember, my dear sir, that the Greeks were heathens, and heathen philosophy furnishes anything but

\* Exod. iii. 5.

an example to a Christian moralist. That the theatre *might*, by *possibility*, be made a source both of moral and mental improvement, under the guidance of more elevated principles, and a judicious and virtuous superintendence; by pruning away from the drama its many false and corrupt sentiments, unlawful expressions, impure allusions, and violations of religious decorum, I will not deny; but that it is *not* so—that it is altogether perverted from such an end, let the details and consequences of theatrical exhibitions on the young and thoughtless, especially in the metropolis, in the annual ruin of thousands, testify to the fact.”

“However,” said the squire, somewhat pressed by a half-consciousness of the truth of this reasoning, “let us go through the remaining points of your case before we sum up the evidence, and, as we magistrates say, give judgment. Pray, Mr. Davies, how do you prove the transgression of the *fourth* commandment?”

“By the eight first words by which the commandment is announced,” answered the clergyman. “This sacred law is constantly *violated* by the performances at the opera house, on a Saturday evening, extending into *Sunday morning*. The injunction contained in the law is thus expressed: ‘Remember that thou *keep holy the Sabbath-day* ;’ and immediately afterwards it is added, ‘the seventh day is the *Sabbath of the Lord thy God*.’ Now, my dear sir,” he continued, “without straining the question beyond what the strict truth will warrant, I would ask an unprejudiced mind, whether continuing the representations at the theatre till one or two o’clock on Sunday morning be not a direct infraction of the commandment? Is it to keep *holy* the Sabbath-day to permit such an exhibition as is there witnessed, to usher in the solemnities of the ‘Lord God of Sabaoth?’ Can it be considered a meet preparation for the worship of the Great Being who made us, to be en-

gaged in all the revelry of worldly dissipation, and the excitement of mind and body which are there carried on? With what possible composure, or collectedness of mind, can either master or servant, with such visions of sensual splendour floating in their imaginations during a feverish sleep, enter the temple of Jehovah, a few hours afterwards, to render unto Him the homage due to his glorious attributes? Can such a service, commencing with the *sin of disobedience*, and thus nominally offered, with all the sense of weariness and distraction of thought consequent on the previous evenings dissipation, be acceptable to Him who is of 'purer eyes than to behold evil?' I can understand a man's feeling who declines to give up this exciting amusement, be it right or wrong, and who is determined to abide the consequences of it, but I confess, I cannot comprehend his asserting, in the face of so strict a commandment, that the practice I have alluded to involves *no crime*."

"And, now, to your third point," exclaimed our host, with a look and a tone indicating a slight movement of impatience; as, apparently, of doubt, also, as to the reply he should make to such grave and important propositions, and with the cunning view of gaining time for considering his answer. "How can you possibly connect the *seventh* commandment with the representations of her Majesty's Theatre?"

"It is a matter of unhappy notoriety," said Mr. Davies, "that the majority of the females of that establishment, and especially the female dancers, are women of light character. It is but too well known that numbers of young men of fashion, as well as more elderly gentlemen, who ought to set their juniors a better example, assemble behind the scenes during the intervals of the performance, and form connexions with these persons of an illicit nature, which often terminate in their ruin in after life. It is notorious, also, that the *pruna donna*

of the opera, a *married woman*, is, at this very moment, living in a state of *adultery*. These, you must acknowledge, are grave matters of reprobation. But let us turn, for an instant, our attention to the ballet—that *abomination* in any country, but more emphatically in a Christian country like that of England. And what do we behold there? We see exhibited before a crowded audience of the youthful aristocracy of the land, both male and female, as well as before their more unblushing parents who take them there, an indecency of dress; a gross and shameless *exposure of the person*; sensual movements, attitudes, looks and gestures, of the most unwarrantable, libidinous, and disgraceful character; and, I may add, to a well regulated mind, disgusting as it is disgraceful.

“No example of fashion,” continued Mr. Davies; “no splendour of rank; no *prestige* of great names and lofty attainments, can sanction such an exhibition of utter licentiousness as the one in question. Let the propriety of it be tested by the infallible word of inspiration: ‘Blessed are the *pure in heart* for they shall see God.’\* Is not, then, the converse of the divine proposition equally true—that the *impure in heart* shall *not* ‘see God?’ And is not the character of impurity impressed alike on the spectators, as on the actors, in such a scene?”

“I will grant,” said our clerical moralist, “that, to a carnal heart, the representations we are alluding to present attractions of a highly exciting nature. They powerfully address the passions, but they are those of the grossest quality; and which, if unrestrained by principles of virtue, lead to every disorder of mind and body of which the libertine nature of unregenerated man is susceptible. We behold, it is true, beauty of face, elegance of form, grace of motion, luxury of dress, fairy-like combinations of groups, and all the poetic deve-

\* Matt. v. 8

lopments of a physical imagination, (if I may be allowed the expression,) and the whole heightened by the captivating strains of voluptuous music. But all these gifts of nature, and embellishments of art, are degraded to a degree of moral prostitution by the base means by which that captivation is produced."

"I well remember," said Mr. Gracelove,—begging pardon of his friend for the momentary interruption—"having heard, some years ago, these different heads of objection to the opera insisted upon in the most masterly, impressive, and talented style possible, through the medium of a sermon. The sanctuary was the Temple Church, and the preacher was the 'Master of the Temple,' the Rev. Mr. Benson.

"Among many striking observations enunciated on this subject by the reverend expounder, I was particularly struck by one which carried irresistible conviction with it, as well from the novelty of its conception as the justness of the sentiment. He said, 'that not one of the heads of families who habitually witnessed, in their boxes at the opera, with unblushing faces, the abominations of the ballet, would *dare* to introduce the same dancers, and the same meretricious exhibition, to their *own private households*—that a latent spark of *shame* and conscience would deter them from *thus desecrating the sacredness of the domestic hearth*, and endangering the *respect* and the *virtue* of both their *children* and their *servants*.

"'But if this assertion be a correct one,' observed the minister, 'then self-conviction, however disregarded, as to the unlawfulness of such amusements, and as to the criminal inconsistency of their conduct, must occasionally flash on their minds, if they ever think at all of their modes of life, and its awful responsibilities. What cannot be witnessed at home, from the sheer reproach of *shame*, ought not to be witnessed

abroad ; and that which violates decency and pollutes virtue, in *private life*, cannot be made innocent because exhibited in a *crowd*?

“ On leaving the church,” said Mr. Gracelove, “ I felt so deeply convinced of the truth of what had been so forcibly urged, that I immediately made a vow, that, by the blessing of God, I would never enter the Opera-house again ; and I am thankful to say I have kept my vow sacred, both as respects the opera and all other theatres, from that hour to the present.”

After a slight pause, which followed the last remark, Mr. Stately observed, that “ He felt somewhat like a criminal at the bar, put on his defence, since all the severe reflections made against theatrical amusements, and especially against those of the opera, had arisen from an intimation he had given of a recent visit to the latter.”

“ I beg, my dear sir,” interrupted Mr. Davies, “ you will not consider my remarks personal to yourself, but rather as general, and addressed to the *principle* of the exhibitions alluded to. No doubt an audience is made up of individuals ; and you have stated that you were one amongst the number recently present in the Queen’s Theatre. Yet, in the discussion of this question, I had principally in view the systematic attendant—the renters of boxes from year to year—rather than the isolated visit of one who may not see London oftener than once in two or three years. And yet I must not compromise myself by having it for a moment inferred that I consider even an isolated breach of the divine law is guiltless ; for if the principle is right, the slightest violation of it is sinful. I cannot, however, in candour, forget that I was formerly, in the days of my juvenility and thoughtlessness, an occasional attendant at the opera myself ; nor can I be unconscious (as I sincerely hope for it) that the same grace of



conviction as to the degenerate character of that entertainment may speedily operate in your case, my dear sir, as once in my own, to prevent your ever going to it again."

"I accept most willingly your explanation," exclaimed the magistrate; "and, waving all notion of personality, I must repeat, that one or two of your propositions are not merely plausible, but just. At the same time, you must not suppose that in making this confession I agree with you *in toto*. I quite coincide with you in believing, that the practice of continuing the performance at the theatre till one or two o'clock on Sunday morning, or for a moment, indeed, beyond the hour of twelve, is to be reprobated, as *contra bonos mores*. I am also of opinion, that there is something more than assertion in your observations on the third commandment;—in your denunciations against the mockery of pretended prayer, and the too frequent use of the sacred name of the Deity. I am inclined to think, likewise, that if the petticoats of the female dancers in the ballet were somewhat longer; or, as you might more pointedly express it, if they had *any petticoats at all*, it would be so much the better.

"But while I allow to this extent," continued our host, "I must repudiate altogether the relevancy of the sixth commandment to the subject we have in hand. True it is, and awful it is, that there *is* such a thing as *spiritual murder*, but I must declare that I am not yet superstitious enough to imagine that it is, in any degree, connected with theatrical representations."

"We are told, however, and by infallible authority," resumed the clergyman, "that 'the soul that sinneth it shall die.'\* If we wilfully, therefore, and presumptuously, frequent those places where words are spoken, sacred things trifled with, and deeds enacted, contrary to the Divine injunctions, we

\* Ezek. xviii 4.

commit sin, and if it be unrepented of, that soul, according to my scriptural quotation, 'shall die.'"

"What, then, is this," said Mr. Davies emphatically, "but *spiritual murder*?—murder of *self*? Here is a sinful man; sinning against knowledge—against the light of his own conscience—against the irreversible laws of his Maker—and dying the death! What is this but the worst and most fearful breach of the seventh commandment of the Decalogue?"

"I give you full credit, my dear sir," replied the magistrate, "for the sincerity with which you entertain your opinions; but sincerity, excellent as the quality is, does not exempt from error of judgment; and it appears to me that you press the argument farther than the letter will justify. You remind me of the gentlemen of the bar, who, in the ardour of their advocacy for their clients, strain the law very greatly—I won't say dishonestly—beyond the sound interpretation of it. I maintain my ground, except as to the admissions I have already made, and can proceed no farther with you in the views you propound.

"Observe," he continued, "to what your doctrine leads,—to a condemnation, forsooth, of the very highest, as well as the lowest in the land, who frequent these amusements. Of course you include in the same category the crowned head, as well as the unwashed artificer."

"Doubtless," said his antagonist; "such is the legitimate inference. With God is '*no respect of persons*,' except that the more highly educated classes, who ought to shine as moral lights amid the darkness that deepens around them, have the heavier responsibility to bear. Knowledge ought ever to be the handmaid of virtue, and the instructor of ignorance, and when it fails to set the required example, by the exhibition of a purer morality, the greater is the sin incurred. But what, let me ask, is the conceivable authority of

such a fallen, short-sighted, and rebellious creature as man, when put in competition with the *word of God*? What says the Lord our Redeemer?—‘In vain they do worship me, teaching for doctrines the *commandments of men*.’”\*

“Were you to limit your views to one or two branches of the subject in discussion,” said the host, “namely, to the violation of the sanctity of the sabbath, by keeping the Opera House open beyond the hour of twelve on Saturday evenings, I should be half inclined to support you. Were you also to address your strictures, on this question, to the members of the government, or to the Bishop of London, in whose diocese the obnoxious building is situated, you might, I think, effect the desired reformation. I certainly remember that a former dignitary of the see of London had the moral courage, in the fulfilment of his responsible duties, to make such a representation to the sovereign himself; and, to his credit be it said, his majesty listened respectfully to the recommendation, and ordered the observance to be strictly complied with.

“Although I disagree with you, therefore,” he continued, “respecting some of your objections, yet I can sincerely counsel you to endeavour to reform our lax morals in this particular. What has been accomplished within my own recollection may be accomplished again. And as a former Bishop of London considered it his bounden duty to raise his voice against this desecration of the sabbath, and succeeded in his holy purpose, so will his present successor, if animated by an equal zeal for the honour of God, and the salvation of immortal souls. ❀

“As regards the simple fact of frequenting theatres as places of amusement, I must again repeat, that what is sanctioned by the highest station, talent, and virtue in the kingdom, and by the great majority of mankind, cannot be very wrong.” \*

\* Matt. xv 9.

"Which means to say," observed Mr. Davies, not 'wrong' at all."

"Precisely so," said the other.

"Now it is that very circumstance," remarked the minister, "of the 'great majority of mankind' running so ardently in pursuit of an object, that, irrespective of a full knowledge of the merits of the question, should make a reflecting man doubt of its propriety. What sort of a 'majority,' may I ask, was that recorded in the Old Testament, and which, in the days of Noah, comprehended an *entire world*, with the exception of *eight* persons? Did it conceive and practise that which was right, according to your argument, because it *was* a 'majority?' Let the tremendous destruction of the universal deluge return the answer! Let the sacred volume declare:—'And God saw that the wickedness of man was great in the earth, and that *every imagination* of the thoughts of his heart was *only evil* continually. And it repented the Lord that He had made man on the earth.'\* But if a majority must be right," said the pastor, "I presume a *whole world* must be still more so. And yet what was the issue of these right ways?—what was the approval of them by the all-seeing and omniscient Jehovah? "And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them: and, behold, I will destroy them with the earth. . . . And all flesh died that moved upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.†

\* Gen. vi. 5, 6.

† Gen. vi. and vii.

“ In ethical philosophy, and that sublimest part of it, religion, the world at large, I regret to say, are comparative novices. Their theory is scanty; too often occasioned by wilful ignorance in shutting their eyes against the truth; and as to their practice, it very rarely justifies even the little knowledge they possess. To follow, therefore, the multitude, is ‘ to do evil.’ Recollect, my dear sir, what is so solemnly declared in the gospel of St. Luke—‘ That which is *highly esteemed* among *men* is *abomination* in the sight of *God*.’ ”\*

“ But were we still in any doubt on the subject,” proceeded the reverend advocate of truth, “ the word of God furnishes us with unequivocal testimony to solve all our scruples on this momentous point. What does the blessed Saviour Himself say, in one of the most awful passages of Scripture? ‘ Enter ye in at the *strait gate*: for wide is the gate, and broad is the way, that leadeth to destruction, and *many there be which go in thereat*; Because strait is the gate, and narrow is the way, which leadeth unto life, and *few there be that find it*. †

“ Alas!’ exclaimed Mr. Davies, “ if the countless multitudes forming the world—if your ‘ great majority of mankind,’ my dear Mr. Stately, were pursuing those things which make for their everlasting peace, would it be declared of them, in such astounding language, and by an *omniscient* Being, that ‘ *few there be*’ that ‘ *find eternal life*?’

“ Then, as regards your argument, drawn from the consideration of illustrious rank—of the wisdom of this world—its talents, its grandeur, and its power;—what do they all amount to when weighed in the balance against so awful a declaration as the following:—‘ Not many *wise* men after the *flesh*, not many *mighty*, not many *noble*, are called: But God hath chosen the *foolish* things of the world to *confound the wise*; and God hath chosen the *weak* things of the world to *confound*

\* Luke xvi. 15.

† Matt. vii. 13, 14.

the things which are *mighty*; and *base* things of the world, and things which are *despised*, *hath God chosen*, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence.\*

“Remember what is said in the Book of Inspiration:— ‘There is a way which *seemeth right* unto a man, but the end thereof are the *ways of death*.’ †

“I cannot withhold my willing testimony,” remarked Mr. Stately, “to your apt illustration of Scripture, and to the forcible manner with which you apply it in support of your argument. And if the question is to be decided by scriptural authority alone, I suppose you will insist, that if I cannot advance equally strong texts to qualify, and indeed answer, the interpretation of those which you have produced, I must acknowledge myself defeated, and of course recant my errors. Now, I candidly confess that as biblical literature has never been my study, I cannot meet you with similar quotations, nor fortify my position by any scriptural sanction—if any such there be.”

“I trust,” responded the divine, “I shall not be guilty of such discourtesy as to ‘insist’ on anything in reference to your opinions. The greatest latitude I shall permit to myself will be, to express my sincerest hope that you will not allow the subject to drop from your recollection; that you will ponder over its important matter, in connection with that unerring standard to which I have so often referred; and that, as you agree with me to a certain point, you will eventually withdraw your objections to all that lies beyond it.”

“I think,” said the lady of the mansion, who, with her two fair guests, had been listening with deep interest to the conversation of the three gentlemen—“I think this is the best ground on which to leave the discussion; and I shall now, with your

\* 1 Cor. i. 26—29.

† Prov. xiv. 12.

permission, transfer your thoughts from philosophy to botany—from metaphysics to visible realities. I wish you," said Mrs. Statoly, "to accompany me to the conservatory ere the light of day entirely vanish, in order to admire some rare and beautiful exotics which we have recently received from some horticultural friends of ours."

The party now rose up, and sped their way to the conservatory, where, after delighting themselves for some time with the choice collection of flowers and plants of every hue and fragrance, they returned to take coffee in the drawing-room; after which the four visitors retired to their respective homes.

## CHAPTER VIII.

THE youthful *quartetto* at Derwent Cottage were now clamorous for another excursion; and an early day was consequently fixed by their happy and indulgent parents for the ascent of Skiddaw, the mountain monarch of the vale.

On this occasion young Stately was invited to accompany his two schoolfellows, for besides being an amiable boy, and without playfellows at home, and as a slight acknowledgment of his parents' recent hospitality, it was in some degree hoped by Mr. Gracelove, that, through kindness to the son, he might win the confidence of the father, and thus be better enabled to correct the obliquities of his moral vision, and finally direct his spiritual judgment.

To the juvenile members of the proposed party the hours appeared to pass away with unwonted slowness, in the interval between the promised pleasure and its fulfilment. At length the auspicious day dawned with a cloudless sky; and as the clock struck seven, a train of eight donkeys approached the front door of the cottage, and in half an hour afterwards its inmates were all fairly mounted, and the cavalcade sallied forth to scale the mountain's brow.

The reader may perhaps inquire who the eighth person was who thus joined in the day's diversion; and when he is told the office that person had to fill, he will readily allow that his



presence was as needful to the enjoyment of the day, as that of the master of the house. The fact was, the individual alluded to was a domestic in the family, and was charged with a large basket of provisions, in anticipation of the many hungry mouths that would be shortly open to receive them. For few tourists have reached an elevation of three thousand feet, without feeling their appetites surprisingly sharpened by the pure breezes they inhale, and the quickened impulse which is given to the faculties, both of mind and body, in climbing lofty heights.

After passing through the town of Keswick, they approached the base of the mountain through various rural lanes and winding roads, skirted, here and there, by a picturesque villa reposing in peaceful beauty amid the luxuriant valley. One of these villas was Greta Hall, the residence of the late celebrated poet laureate, Robert Southey, Esq., who at that period occupied its classic bowers. As Mr. Gracelove was intimately acquainted with that gifted and amiable man, he determined to pay him a passing visit, although at so early an hour, thinking that he would be gratified in seeing the cavalcade of young people whom the former had in his train. The poet was at breakfast, and immediately came out on the lawn, in front of his house, to receive them. The party, however, did not alight; but after receiving his kind wishes for a pleasant excursion, with a few hints as to the best path to take in ascending the mountain, and some directions on their attaining the summit, they took their leave of him and proceeded on their way.

The ascent commences by easy gradations; and, for some distance, leads over a soft green sward, terminating occasionally in natural terraces, whence the different objects of perspective gradually unfold themselves, and are beheld with continually increasing interest as the field of vision is enlarged on attain-

ing a higher altitude. Although the loftier parts of the mountain, as is usually the case, are characterized by greater steepness, yet the access to the summit is perfectly easy, and unattended by the slightest danger. Indeed, the most timorous persons may ascend, and descend, on their well-trained ponies, without feeling the smallest alarm. The distance from Keswick is about six miles to the brow of the mountain, and the excursion, altogether, occupies about six hours.

And now, having gained the first terrace, our delighted party dismounted, and sat down on the dry soft grass for a few minutes, in order to gaze on the romantic landscape below. Extending from the base of Skiddaw, their eyes first rested on the quiet little town of Keswick slumbering beneath it. Farther on, they beheld its placid lake gleaming in the sunshine, and enclosed by its splendid array of mountains of a thousand forms. To the right, the lake of Bassenthwaite presented its sparkling surface to their admiring view; and, though bordered by less elevated heights than those surrounding the former, threw its fair proportions over the lovely picture; while the beautiful windings of the Derwent, connecting the two lakes together, glittered in silvery radiance along its peaceful course.

One of the minor objects, as regards magnitude, in this imposing landscape, is the ancient and interesting church of Crossthwaite, in which parish Keswick is situated, and which lies at the western extremity of the town.

"I never consider a landscape complete," observed Mr. Gracelove, "which does not present to the eye one of these sacred edifices. They seem, to the reflective mind, to open another world to the imagination, infinitely surpassing in glory the sublime and beautiful of nature which his external sight regards. The majesty of such a scene as that before us does, indeed, forcibly demonstrate the omnipotence, as well as

beneficence, of the Supreme Being ; but the scene contemplated by the moral vision, in the kingdom of Christ, and of which the temple in the distance is a happy earthly symbol, immeasurably exceeds all that the world around, or above us, can exhibit of bright and wonderful.

“ I always admire with interest,” he continued, “ the church spire, pointing, as it were, the way to heaven ; while I reflect with deep gratitude, on the number of immortal souls training up within the sacred walls which it surmounts, ‘ to an inheritance incorruptible, and undefiled, and that fadeth not away.’ To this I most devoutly trust I may add,” he said, looking around on his beloved family, in the language of the last five words of the quotation—‘ *reserved in heaven for you.*’ ” \*

“ You know I am to be a clergyman, my dear papa,” said Jasper.

“ If it shall please God, my dear boy,” replied his father, “ to prepare you for so responsible an office, nothing will gratify me more than to see you thus dedicate yourself to the service of your Maker. But you will remember, my dear Jasper, that it is not the profession merely of a clergyman,—not the simply wearing of a gown and bands, and assuming the title of ‘ Reverend,’ that will constitute you a minister of the Gospel,—a dispenser of the grace of God.”

“ I hope and believe, that he does not think so,” observed his wife, taking up her husband’s remark. “ I truly hope that dear Jasper knows, in some degree already, the difference between baptism by water and that by the Holy Ghost ; and that it is alone through the effectual operation of the latter in the sacred office, that a minister of the Gospel can either please God or edify man.”

“ I sincerely trust that such is the case,” resumed the pious

\* 1 Pet. i. 4.

father; "and that this best blessing of a gracious Providence will be equally shared by all our beloved children.

"As regards the pastoral office," he proceeded, addressing his youngest son, "there can be no doubt whatever that an exemplary, conscientious fulfilment of its holy duties will receive the highest reward in the world to come. In the 14th chapter of St. John, the blessed Saviour assures and comforts his disciples by the following gracious words: 'In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.'\*

"Now, this interesting passage of Scripture implies two considerations. In the first place, it gives us, from the very lips of the Saviour of the world, the fullest assurance of a state of happiness hereafter; and, in the next place, it would seem to intimate gradations in that happiness. If, then,—to make my intended application,—there be one brighter exaltation in glory than another, that happy distinction will crown the self-denying labours of the pious and devoted pastor, who has loved the praise of God more than the praise of men.

"But if so blessed a distinction awaits a good pastor, what shall be said of him who only makes his ordination vows the stepping-stone to his ambition? who enters the Church from the sole motive of the lucre of gain? who, like the hireling shepherd, flees when he sees the wolf coming, and suffers his flock to be scattered and destroyed? What shall be said of him against whom the blood of his betrayed victims cries from the ground to the Lord of Sabaoth, as did, in ancient days, the blood of Abel against the murderer Cain? What gradation—not, alas! of happiness—awaits him?

"As soon, my dear Jasper," proceeded this pious father, "as

\* John xiv. 2, 3.

your christian experience shall enable you to adopt, in all the fulness of its devout sentiments and language, that heart-inspiring hymn, entitled, ‘ Forsaking all to follow Christ,’ and with which the feelings and affections of your dear mamma, and Laura, and myself, are warmly and conscientiously identified, then shall I humbly consider you in heart, at least, well qualified for the sacred office.

“ Often as I have recited to you this endearing exposition of the faith and love of the believer in Christ, I cannot refrain from repeating it on the present occasion, as being so appropriate to the interesting subject we have just been touching upon :—

“ ‘ Jesus, I my cross have taken,  
     All to leave, and *follow Thee* ;  
 Naked, poor, despised, forsaken,  
     *Thou*, from hence, my *all shall* be ;  
 Perish, every fond ambition,  
     All I’ve sought, or hoped, or known,  
 Yet how rich is my condition,  
     God and heaven are still my own !

Let the world despise and leave me ;  
     They have left my Saviour too ;  
 Human hearts and books deceive me,—  
     Thou art not, like them, untrue ;  
 And whilst *Thou* shalt smile upon me,  
     God of wisdom, love, and might,  
 Foes may hate, and friends disown me :  
     *Show Thy face and all is bright.*

Go, then, earthly fame and treasure,  
     Come disaster, scorn, and pain,  
 In Thy service pain is pleasure,  
     With Thy favour loss is gain.

I have called Thee, Abba, Father,  
*I have set my heart on Thee,*  
 Storms may howl, and clouds may gather,  
 All must work for good to me.

Man may trouble and distress me,  
 'Twill but drive me to Thy breast ;  
 Life with ~~as~~ *trials hard* may press me,  
*Heaven will bring me sweeter rest.*

Oh ! 'tis not in grief to harm me,  
*While Thy love is left to me ;*  
 Oh ! 'twere not in joy to charm me,  
 Were that joy unmix'd with Thee.

Soul, then know thy full salvation !  
 Rise o'er sin, and fear, and care.  
 Joy to find in every station  
 Something still to do or bear.  
 Think, *what Spirit* dwells within thee ;  
 Think, *what Father's* smiles are thine ;  
 Think, that *Jesus died* to win thee ;  
 Child of heaven ! *canst thou repine ?*

Haste thee on from *grace* to glory,  
 Arm'd by faith, and wing'd by prayer,  
 Heaven's eternal days before thee,  
 God's own hand shall guide thee there.  
 Soon shall close thy earthly mission,  
 Soon shall pass thy pilgrim days :  
*Hope* shall change to *glad fruition*,  
*Faith* to *sight*, and *prayer* to *praise !*

“ And now,” said the judicious parent, amid the thanks of all around him, for the interesting recitation, “ let us resume our mountain path, which I trust we shall not the less enjoy in consequence of the moral reflections to which the sight of the church below has given birth.”

Such was the conscientious disposition and well-judging

quality of mind of this worthy person, that he never allowed a favourable opportunity of edifying others to escape him, or of converting natural objects which might offer themselves, during a walk or ride, into a subject of moral and spiritual improvement.

The gratified party now mounted their donkeys; stopping at each successive terrace, as they proceeded, to enjoy the varied scenery which their continually expanding horizon brought to view; and, at length, they attained the summit of the mighty Skiddaw, the giant mountain of Cumberland.

The juvenile members of the party, while ranging over the lofty elevation on which they now stood, were speedily attracted by the appearance of three prominent objects, which have obtained the quaint appellations of the "great man," "the old woman," and the "little man." The young inquirers, on appealing to their papa for information respecting them, were told that he could only gratify their curiosity as to the one first named. This mount, he told them, had been raised by Colonel Mudge, in the year 1808, at the time he was employed by government in making a trigonometrical survey, (a term of which they very naturally required an explanation,) on which occasion the gallant colonel was encamped, with his companions, on these towering heights during six days and nights.

Of all the localities of the surface, however, which chiefly arrested their youthful attention, were the profound and awful precipices of the mountain that lie in the direction of the Lake of Bassenthwaite. Tremendous chasms in depth, and terrific in appearance, here present themselves to the startled eye; and it requires well-strung nerves to peep down these yawning gulfs; and, then, not without an instinctive shuddering lest the margin should give way on which the adventurous foot is placed.

The feelings of schoolboys are usually more excited by the marvellous than the beautiful in nature; and while the two young ladies, with their mamma, were intent on the magnificent scene before them, their two brothers, and young Stately, were engaged in boyish speculations respecting the origin of such frightful abysses. They wondered whether it was at all likely that the same cause, whether earthquake or otherwise, by which they had been formed, would again fill them up.

Mr. Gracelove, however, put a period to the surmises of their juvenile philosophy, as well for the purpose of drawing them away from a dangerous position, as because he had something more entertaining to occupy their attention.

"And now, my dear children," he said, "come along with me to that grassy mound, from which, while the servant is spreading out our rural repast, I will point out and describe to you the various prominent objects of this magnificent panorama. This description, nevertheless, I mean to give you in the words of an accomplished authoress, Mrs. Radcliffe,—a task which she has better performed than I could do myself. While, therefore, I take this gifted lady as our guide, I shall point out to you, as I proceed, the geographical situation of the numerous places indicated in her lucid representations."

The proposal was most willingly acceded to; and while the culinary department was put into immediate activity, the announcement of which was listened to, by some of the party, with at least as much complacency as the forthcoming illustration by Mrs. Radcliffe, Mr. Gracelove drew a book from his pocket, from which he read the following sketch:—

"‘We stood on a pinnacle,’ (says the above-mentioned lady,) ‘commanding the whole dome of the sky. The prospects below, each of which had been before considered separately, as a great scene, were now miniature parts of the immense landscape.



“ ‘ To the north lay, like a map, the vast tract of low country which extends between Bassenthwaite and the Irish Channel, marked with the silver circles of the river Derwent in its progress from the lake. Whitehaven and its white coast were distinctly seen ; and Cockermouth seemed almost under the eye. A long blackish line, more to the west, resembling a faintly-formed cloud, was said by the guide to be the Isle of Man, who, however, had the honesty to confess, that the mountains of Down, in Ireland, which sometimes have been thought visible, had never been seen by him in the clearest weather.

“ ‘ Bounding the low country to the north, the wide Solway Frith, with its indented shores, looked like a grey horizon ; and the double range of Scottish mountains, seen dimly through the mist beyond, like lines of dark clouds above it. The Solway appeared surprisingly near us, though at fifty miles distance, and the guide said that on a bright day its shipping would be plainly discerned.

“ ‘ Nearly in the north, the heights seemed to soften into plains, for no object was there visible through the obscurity that had begun to draw over the further distance ; but towards the east they appeared to swell again ; and what we were told were the Cheviot Hills dawned feebly beyond Northumberland.

“ ‘ We now spanned the narrowest part of England, looking from the Irish Channel on one side, to the German Ocean on the other : which latter, however, was so far off as to be discernible only like a mist.

“ ‘ Nearer than the county of Durham stretched the ridge of Crossfell, and an indistinct multitude of the Westmoreland and Yorkshire highlands, whose lines disappeared behind Saddleback, which was now evidently prominent over Skiddaw,—so much so as to exclude many a height beyond it. Passing

this mountain, in our course to the south, we saw immediately below the fells round Derwentwater; the lake still remaining concealed in their deep rocky bosom. Southward and westward the whole prospect was a "turbulent chaos of dark mountains;" all individual dignity was lost in the immensity of the whole; and every variety of character was overpowered by that of astonishing and gloomy grandeur.

"Over the fells of Borrowdale, and far to the south, the northern end of Windermere appeared, like a wreath of grey smoke that spreads along a mountain's side. More southward still, and beyond all the fells of the lakes, Lancaster Sands extended to the faintly-seen waters of the sea. Then, to the west, Duddon Sands gleamed in a long line among the fells of High Furness.

"Immediately under the eye lay Bassenthwaite, surrounded by many ranges of mountains invisible from below. We overlooked all these dark mountains, and saw green cultivated vales over the tops of the lofty rocks, and other mountains over these vales in many ridges: whilst innumerable narrow glens were traced in all their windings, and seen uniting behind the hills with others, that also sloped upwards from the lake.

"The air on the summit was boisterous, intensely cold, and difficult to be inspired; though below the day was warm and serene."

Many were the thanks rendered to the kind parent on the conclusion of the description which he had just read to them; particularly, as he paused, on each item of the account, to direct their attention to the quarter referred to in the narrative. Numerous were the exclamations made on the beauty and grandeur of the almost boundless prospect; especially by Mrs Gracelove and her interesting daughter Laura, who, as delighting to exercise their pencils in sketching the more retired

scenes of nature, observed with a practised eye the various details that serve to complete the harmony of a finished picture.

"How easy and how natural is the transition," observed Mr. Gracelove, "to ascend 'from nature up to nature's God,' in the presence of such a transcendent scene as that before us ! A worshipping spirit towards the Great Supreme may here be felt as in the sanctuary of God.

"In ancient days," he remarked, "before religious temples were as numerous as they now happily are, the patriarchs of old were accustomed to adore Jehovah under the canopy of heaven. Do you not remember, my dear Laura, that it is recorded of Isaac, that he 'went out to meditate in the field at the eventide' ?\* or, as the marginal reference has it, 'to pray' And where could he have beheld a more sublime display of the Creator's power and goodness to call forth the aspirations of his heart, than we are privileged to behold at this moment ? If, then, my dear children, the pious patriarch, living, as he did, under a more shadowy light both of nature and of grace than we do, could pour forth his soul to his Maker in the open field, ought we not to 'meditate,' also, on such a mountain of glorious vision as this "

"And when we call to mind the omnipresence of that stupendous Being whom we adore,—that throughout innumerable worlds, floating in infinite space, as in every portion of the globe which we inhabit, He is everywhere present ; superintending, controlling, and directing all things ; that 'He compasseth our path, and our lying down, and is acquainted with all our ways ;' 'what manner of persons ought we to be in all holy conversation and godliness.'

"Nothing in the whole Bible," he continued, "can exceed, if equal, the sublimity of that passage in the 139th Psalm

\* Gen. xxiv. 63.

which exhibits to us so magnificent an image of the all-per-vading Spirit of Jehovah. Although I have often referred you to it, my dear children," he said, "yet can it never too frequently be repeated."

Drawing, as he spoke, a small Bible from his pocket—his constant companion both at home and abroad—he read the inspired address of the psalmist to his Almighty Protector.

" ' *Whither shall I go from thy Spirit ? or whither shall I flee from thy presence ?* "

" ' If I ascend up into *heaven*, Thou art *there* : if I make my bed in *hell*, behold, Thou art *there*. "

" ' If I take the wings of the morning and dwell in the uttermost parts of the sea ;

" ' Even *there* shall thy hand *lead me*, and thy right hand shall *hold me*. "

" ' If I say, Surely the darkness shall cover me, even the *night* shall be *light about me*. "

" ' Yea, the darkness hideth *not from Thee* ; but the *night* shineth as the *day* : the darkness and the light are *both alike to THEE*. ' "

" The sublime Scripture you have quoted is indeed," observed Mrs. Gracelove, " the emanation of an inspired mind. The grandeur of the thoughts far exceeds the capacity of unassisted man. But if the thought be so elevated, what must be the *stupendous Being* to whom that thought refers ? of whose glorious attributes such inconceivably marvellous powers are predicated ? "

" Most justly," replied her husband, " did the late accomplished Sir William Pepys declare, that ' nothing in ancient literature is at all comparable to the Psalms, even as human compositions. ' What," he asks, ' is Pindar to the 139th among others ? ' Horace, indeed, has described Pindar as in-

imitable ; but Horace had never the happiness of reading the 139th Psalm.

“ And now,” said the master of Derwent Cottage, with a smiling and playful countenance, “ I think I spy another little landscape which was not so perceptible to us till the present moment ; and which, if I may judge of your feelings by my own, will be no less grateful to your vision than the delightful prospects we have been so long contemplating.

“ Look at the very tempting repast which Thomas has so invitingly prepared for us on the green sward. And now, as Shakspeare says, ‘ to dinner, with what appetite you may.’ And sure I am, that our previous reflections on the good Being who has provided it for us will add a moral seasoning to our refreshment which all the condiments, and spices, and rich sauces, on the tables of the noble and luxurious, will not supply ’

A general exclamation from every individual of the party answered this appeal with a hearty affirmative. For the pure mountain air, and the exercise previously taken, had given a keen sense of hunger which they were all most willing to allay.

The adjustment of places at this rural board was speedily effected, for it required no master of the ceremonies to order the arrangement. All sat down on the soft grass as fancy prompted, with their feet somewhat folded together, *à la Turque*. A tablecloth was spread before them, on which were displayed cold fowls and ham, a cold tongue, a plentiful supply of beef sandwiches, a good-sized apple-pie, four bottles of table ale, and a couple of bottles of wine.

Every eye sparkled at the sight of such goodly fare, under such an impulse of most agreeable hunger ; and young Stately declared, “ that it was worth the trouble of walking all

the way from the Hall, in order to find such an appetite, and have it so well provided for."

Our friend having asked a blessing on their meal—for God is everywhere present, as we have just read in that inimitable Psalm—the operation of dispatching it commenced in good earnest; and the rapidity with which the respective viands disappeared can be comprehended only by those who have inhaled the mountain breezes for some hours at an elevation of 3,000 feet.

"Why, Jasper," said Edmund, jocosely, "you are so very hungry you will leave nothing for poor Thomas, who had all the labour of bringing the provision basket up the mountain."

"Ah!" replied Jasper, very shily, "it is a very good joke to hear you say that, Edmund, when one recollects that you ate a whole pork-pie at breakfast this morning, although I took nothing but bread-and-milk. Besides, you know, Edmund, it is not accounted good manners to let your neighbour eat by himself, and you have only this very moment finished a large plateful of fowl and ham, notwithstanding the huge pork-pie, which you can scarcely have digested yet."

"Bravo! my dear boy," exclaimed his father; "an excellent answer, truly! What do you say to that, Edmund?"

"Why, I must confess, my dear papa," said his son, "that I did eat some of the pork-pie; but then I am a bigger boy than Jasper; and, besides, I didn't finish the whole of it, for I gave a part of it to Fidelle."

"Yes! a very small part of it, indeed," answered his facetious brother; "so small, that the poor dog was snuffing and running about to find it for some length of time; and seemed, at last, to lick her lips more in the expectation of what she hoped for than what she got."

"Excellent again," said Mr. Gracelove; "and now, Ed-

mund, I think you must give up the point altogether; and, as a matter of charity, we will suppose that your pork-pie propensities at the breakfast-table, and your larger appetite, are the result of your being, as you say, a 'bigger boy.' As regards, however, poor Thomas, I think the fragments of our meal are sufficiently abundant to satisfy the cravings of his hunger as you have satisfied yours, my dear Edmund; the urgency of which you will, no doubt refer, as a good excuse, to the keenness of the mountain air."

"It is, indeed, very keen, my dear papa," observed Laura, drawing her shawl more closely around her. "I could not help remarking what Mrs Radcliffe experienced, as you were kindly reading her excursion to the summit of Skiddaw. She states that the air was 'boisterous, intensely cold and difficult to be inspired; though below the day was warm and serene.' It is certainly not 'boisterous' to-day, but it is really very cold and presents an extraordinary contrast to the warmth of the valley we have left below."

"You may well imagine, therefore, my dear Laura, from this little experience, during the height of summer, what fearful winds and tempests must whirl around this mountain's brow in the depth of winter. Nay, sometimes even in summer, thunder-storms of terrific force and grandeur expend their fury over these elevated regions.

"As I know that both your dear mamma and yourself are extremely fond of poetry, I will read you an admirable and powerful description of a thunder-storm along a mountain range, from a book entitled the 'Poetical Works of the late James Hogg,' and which I brought with me from the cottage. It is the production of the greatest peasant-poet that Scotland ever produced, and commonly known in his country by the name of the Ettrick Shepherd.

"The description is put into the mouth of an old man, who thus illustrates the splendid vision.—

“ ‘ Stare not, I am no maniac. Sit thee down,  
While I describe that morning as I saw it  
From this same spot. I rose and looked around ;—  
The hour told that the morning was advanced,  
But heaven said, No ! Methought the sun had stood  
Still o’er the Valley of Jehosaphat,  
Or that the Night of Egypt had returned.—  
It was a hideous twilight. No bird sung ;  
The flocks forgot to feed, and stood and gazed,  
Nor wist they what to dread. Sometimes I heard  
A tremulous blast come o’er the hills, and then  
It came in such a tone it frightened me.—  
Still darker grew the morn, the brooding cloud  
Leaned its grim bosom deeper o’er the glen ;  
The heavens and earth were mingled, closed around,  
And here was I, an old and trembling thing,  
Immured between them. For my hills I looked ,  
I looked to heaven, and for the blessed sun,  
But all were lost – all curtained in together  
In one impervious veil. I prayed to God,  
And waited the event.—Forthwith arose  
A rushing sound somewhere above my head,  
Whether in earth or heaven, in rock or cloud,  
I could not tell ; but nearer still it came,  
And louder and more furious was the sound,  
Like many torrents rushing on the wind  
Anon I saw the bosom of the cloud  
Begin to heave, and work, with boiling motion ,  
And on its murky breast strange hues arose  
Of dull and pallid blue, or muffled red,  
While frightful openings yawned and closed again.  
Nature lay on a bed of travailing.  
Now strong convulsions, throes, and wrestling,  
Showed that with serpent-birth her breast would rend :  
Short then the pause, and troubled, ere I saw  
The heaven’s slow swarthy bosom burst asunder,  
And rain and hail, and bolts of liquid flame  
Issued at once. No sooner had the blaze



Dazzled my sight, than from the inmost cloud  
 The voice of the Eternal God came forth  
 As if in tenfold wrath ; while every cave  
 And every echo of these frowning cliffs  
 Shouted and jabbered as in mockery.  
 How my heart trembled ! and a chillness crept  
 O'er all my frame , for such a rending crash,  
 So long and so prolonged, ne'er stunned the ear  
 Of sinful man — Fain would I have rebuked  
 The hills for such unholy mimicry ;  
 For every rock, ravine, and yawning bourn,  
 Nay, every tiny clough sent forth its thunder,  
 Jarring it proudly — thus with every peal  
 Ten thousand thunders issued forth their voices.  
 Forgive me, stranger, but at times I deemed  
 The palaces of heaven were rent asunder,  
 And clattering down the air — The hills were smitten  
 For their presumption ; for the lightning struck  
 And wounded their green bosoms , and their rocks,  
 Their proudest peaks were splintered and o'erthrown  
 By these fleet darts from the Almighty's hand,  
 And toppled down their sides with feeble sound,  
 As in confession of their nothingness  
 Before their Maker's anger — First the hail —  
 Burst through its sable shroud and strewed the land  
 With whitened desolation , then the doors  
 And floodgates of that dark impending tide,  
 Were all let loose — and on the prostrate earth  
 The mighty cataracts of the heaven descended.  
 From these proud mountains poured a thousand streams  
 Where streams before ne'er ran, and every one  
 Pelting and foaming 'gainst all opposition,  
 With upstart insolence, as who should say,  
 Here am I ; who dare bar my mighty course ?  
 Then, ever and anon, the rending peal  
 Made the rocks chatter, rolled from hill to hill,  
 And boomed along the sky ! " \* \* \* \*

The more poetic of the party expressed their great admiration of the imaginative power that marked this graphic description of a storm. "Such a description," observed Mrs. Gracelove, "comes with more impressiveness to the mind when recited in a locality so congenial with the subject-matter of the poetry, and where tempests of perhaps equal force annually expend their fury."

She now proposed, as their meal was concluded, that they should resume the explorations of the mountain.

The invitation was most willingly responded to, the individuals of this happy family group amusing themselves in various ways, according to their respective tastes. The little Maria employed herself in searching for the flowers that grew wild on the mountain,—her predilection for which the reader will no doubt remember, in connexion with her own little flower-garden at home, and the disgrace she incurred in visiting her floral treasures on a very wet day. Her mamma and sister drew forth their sketch-books, while her papa took Edmund to a perpendicular line of rocks, where the various strata were exposed to the eye, and gave him a lesson on geology, a study in which he himself was much interested. As to Jasper, and his schoolfellow Stately, they entertained themselves, the while, with the intellectual game of leap-frog.

"These rocks," said Mr. Gracelove to his son, to whom he had, on various occasions, given instructions on the principles of the science, "are of primitive origin, and are chiefly composed of porphyry, amygdaloid, greenstone, grauwacke, argillaceous clay-slate, granite, gneiss, fellspar, and concretionary schist. These elements," he observed, "are common to the range of mountains in the vicinity of Keswick. Hornblende forms, also, a large constituent portion of many of the rocks around us; while copper pyrites, and lead ore, are found in some of the veins that run through these elevated regions."

While the internal structure of the earth was thus dilated upon by the father, for the information of his eldest son, the interesting products of its surface were not altogether lost sight of by the kind mother, with the view of gratifying her youngest daughter. For as often as the inquisitive little Maria had collected half a dozen specimens of flowers, of a description she had never seen before, and of which the starry saxifrage was the most numerous, she ran to her mamma, with great delight, to ascertain their names and qualities. Nor were her many questions at all wearisome to her affectionate parent. She would at once lay down her pencil, while she examined Maria's pet flowers, and tell her their botanical names in English, accompanied by any other knowledge respecting them which she might possess.

This wise mother always encouraged an inquisitive turn of mind in her children, on all profitable subjects, and regarded instruction by question and answer, particularly in the younger members of her family, as more impressive on the attention and memory than that derived from books. At the same time, she by no means discarded the use of the latter; considering each auxiliary to the other. Maria was finally delighted by her mamma intimating to her, that her little floral specimens should be carefully placed in moss, moistened with water, and that Thomas should carry them home for her, in order to be planted in her garden at Derwent Cottage.

At length the sketches were all finished; the geological lessons concluded; the roots of the wild flowers placed in moss; and the game at romps had subsided into quietude. In fact, each member of the party was fully satisfied with the enjoyment of the day's excursion.

\* The donkeys were, therefore, again in requisition; and mounting their humble steeds, the happy group commenced their descent to the peaceful valley of the Derwent.

They had scarcely, however, reached the first terrace, in their downward course, when one of those beautiful illusions, which are only to be seen on lofty mountains, was suddenly presented to their delighted eyes, as if produced by the fabled wand of a magician.

A light fleecy cloud, which no one knew whence it had come, but which no doubt had circulated from the opposite side of the mountain, came sweeping silently along towards them; and, in a few minutes afterwards, the magnificent scene which they had been so long gazing upon, in all its boundless extent and variety, totally disappeared from before them. Mountains, lakes, vallies, precipices, ocean with her islands, and two sister kingdoms in the far perspective,—all had vanished,—just as the rainbow melts away even while the eye rests upon it.

The vapour, in which they were now enveloped, was so far thin and transparent, as to be perfectly illuminated by the light of the sun, and yet so far dense as to prevent the eye from piercing through it. The appearance of it was like revolving folds of liquid silver floating in the air, and almost seemed—so lovely was the vision—as if it were the chariot of some celestial messenger, bending her course to earth on a mission of love and mercy.

The admiration and surprise of the whole party exceeded all the excitement they had previously experienced. An almost breathless emotion kept them, for a short time, silent, in the contemplation of the marvellous effect so rapidly produced. It appeared to them like a dream of enchantment, when they considered that but a few short moments before and their eyes were wandering in delight and wonder over an unlimited space of nature's fairest creation—stretching away in a direct line to a distance of fifty miles, and embracing an innumerable diversity of objects—and that now they were enclosed as if they

had been within the walls of a prison, without a single object to rest upon beyond the length of an arm extended from the person.

Soon, however, their exclamations found utterance, as the revolving cloud alternately opened and closed again as it passed along. At one instant its sportive gyrations would form an irregular vista, through which a momentary glimpse was obtained of the lost valley beneath; first one object appearing and then another, with all the changeable and beautiful varieties of the kaleidoscope; while a succeeding undulation of the vapoury element would as suddenly roll over the magic orifice, and enshroud everything again in an impenetrable veil.

These fairy-like illusions continued their playful movements for some time, till, at length, the bright phantom swept fairly past them, with its long illumined train, and the wide world of beauty lay once more before them, in all its animated life and loveliness.

With imaginations most pleasingly excited by what they had just beheld, and almost doubting the reality of the vision presented to their senses, the wondering party now continued their descent of the mountain. An uninterrupted flow of remark and exclamation on the extraordinary sights they had witnessed, filled up the remainder of the way to Derwent Cottage. Nor did the prolific topics of conversation cease with their arrival at home; for during the rest of the day and evening, Skiddaw, the monarch of the Cumberland vallies, with his glorious panorama, and last, though not least, the unexpected phantasmagoria that concluded the whole, wore the thome of every tongue, and, very probably, their dream through the night.

## CHAPTER IX.

THE *fête champêtre* on the summit of Skiddaw was followed, a few days afterwards, by a dinner party at Derwent Cottage, made expressly for the purpose of receiving, for the first time, the fashionable owners of Stately Hall.

It was intended, as expressed in the invitation, that the party should meet in social and friendly intercourse, without form or ceremony, which is ever an enemy to that freedom of the heart which forms the charm of conversation.

In addition to the two principal persons already named, four other friends of the family made their appearance at the appointed time, consisting of the Rev. Augustus Davies and his wife, and two ladies resident in the neighbourhood, who united their benevolent exertions with those of Mrs. Gracelove in collecting subscriptions for the Bible and Church Missionary Societies.

The six invited guests, therefore, together with the worthy host and his amiable wife, and their eldest son and daughter, Edmund and Laura, formed a compact little circle of ten; a number which was preferred to a more numerous party, inasmuch as it admitted of the conversation becoming general; and consequently afforded the opportunity, if a good idea, or a profitable subject were proposed by any one present, of its being partaken of by the rest of the company.

An ample supply of all the good things of life, marked by a simple elegance of style, crowned the hospitable board, and intimated a silent but hearty welcome to the friends assembled around it.

Cheerfulness and pleasantry passed gracefully round the table, while the different viands were being dispatched ; giving the best relish to appetite, and help to digestion, which good spirits seldom fail to produce. Subjects of a light and varied description, referring principally to local interests, and to the passing news of the day, occupied their attention, till the table-cloth having been withdrawn, the dessert arranged, and the servants having retired, a preparation seemed to be made for a more improving tone of conversation than what had hitherto prevailed.

" I am afraid," said Mr. Stately, addressing himself to the clergyman, " you would consider us very late in coming to church on Sunday, but the reason was, the coachman discovered, just at the time of our setting off, that one of the springs of the carriage was broken, and we were consequently obliged to walk."

" I observed," replied Mr. Davies, smiling, " that you were much later than usual: but I must confess I cannot sympathize with you on the accident to which you refer it. You may possibly consider, my dear sir, such a declaration rather uncourteous, which I by no means intend that it should be ; and, also, that my opinion is a very strange one, when I frankly acknowledge that I esteem the occurrence a positive advantage, rather than a misfortune."

" This," answered the magistrate, with good humour, " reminds me of the somewhat negative course adopted by Job's comforters. The pious but afflicted patriarch asked for sympathy, and they gave him reproach. But as I am quite sure," he added, " that your motive for expressing such an opinion is

good and honest, however problematical the argument may be in defence of it, I beg you will inform me," he jocosely said, "why you take part with the broken spring of my carriage against the owner of it? You know," he observed, with a facetious expression of countenance, "that as the minister of my church you should support all my lawful acts and deeds."

"I most readily grant your proposition," responded the minister; "all your *lawful* acts and deeds. But what if I disallow the lawfulness of some of them?"

"Why, in such case," answered the other, "I should expect, as a matter of conscience, that you would withdraw your support. But pray inform me which of my acts and deeds do you include under the designation to which you have pointed. I hope," he said jokingly, "you are not going to arraign any of my decisions as chairman of the quarter sessions."

"By no means," said our clerical friend. "My office leads me to deal with the divine, rather than with human law; and in the present instance, instead of taking part, as you have jestingly termed it, with 'the broken spring of your carriage,' to take up the cause of the horses in your stable."

"This, now, is a tangible argument," exclaimed the anti-clerical squire. "I understand at once your sly insinuations. You mean to say it is unlawful for me to use my horses on the sabbath day."

"Precisely so," answered Mr. Davies; "and the unquestionable authority on which I found my judgment is the *fourth* commandment of the Decalogue. In this comprehensive and most expressive law of the first table, it is distinctly enjoined, by Jehovah himself, that the '*cattle*' shall rest from their labours, on that day, as well as their owner, and the whole of his family.

"I am sure you will pardon me, my dear sir, if I repeat the



words of that divine injunction, which are as beautiful in their simplicity as they are profoundly binding on the obedient observance of all God's creatures.

" 'Remember that thou keep *holy* the sabbath day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the sabbath of the Lord thy God. In it thou shalt do *no manner of work*, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy *cattle*, and the stranger that is within thy gates.' "

" I acknowledge the law as you have just quoted it," replied the magistrate; " but surely you would not call it 'working' for my horses to draw a carriage, containing myself and family, once on the Sunday to church, a distance of only a mile? It is very different from the labour of ploughing my fields during the other days of the week, or loading lime, or compost, or any other kind of materials for the farm."

" It is precisely, on one ground, because it is 'only a mile,'" rejoined his reverend opponent, " that I would have you all walk.

" I willingly allow that the labour is not so great in the former as in the latter case; but that is not the question, my dear sir. The commandment respects not the *degree*, but the *fact* of any work at *all* being done. It explicitly declares,— 'In it,—that is, on the sabbath day,—' thou shalt do *no manner of work*;' and then it goes on to enumerate the *irrational*, as well as rational creatures for whose benefit the blessed institution of a sabbath of rest was ordained. The words are as clear and expressive as if written with a sunbeam. And yet, when I say 'with a sunbeam,' I am understating the glorious act of their promulgation, since it is recorded in Exod. xxxi. 18, that they were '*written with the finger of God*.' This was an honour bestowed upon the law, alone in

its majesty, and without parallel. No other record can boast of it. The Divine impress sanctified it for ever. A repetition of this gracious announcement is also made in the 16th verse of the succeeding chapter, where it is said,—‘And the tables were the work of God, and the writing was the *writing of God, graven upon the tables.*’

“This act of divine condescension was manifestly performed by the Great Supreme to denote the *perpetuity* of the moral law, and its ceaseless and universal obligation throughout the duration of the world.

“Permit me to read to you,” said Mr. Davies, drawing a Bible from his pocket, “a striking passage from the book of Exodus confirmatory of this interesting point. We find there, that even the *manna*, which was mercifully showered down from heaven for the subsistence of the Israelites in the wilderness, was not suffered by Jehovah to be gathered on the Sabbath day. He withheld the heavenly gift on that day, that the Sabbath might not be polluted. ‘Six days ye shall gather it, but on the seventh day, which is the Sabbath, in it there shall be none. . . . For that the Lord hath given you the Sabbath, therefore, He giveth you on the sixth day the bread of *two* days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day.’ \*

“What an exhibition of *holiness* as regards the Lord’s day,” observed the clergyman, “does this heavenly precept bring before us! Even the immediate—I was almost on the point of saying the *personal* gift of God,—miraculously bestowed for the very existence of his people,—was not allowed to be gathered on the day of sacred rest, because God had sanctified it. What, then, is the desecration of this hallowed day in

\* Exod. xvi. 26—30.

the *working of your 'cattle,'* as expressed in the fourth commandment?"

"But, let us turn to another passage in Exodus," he continued. "In the 31st chapter we read,

" 'And the Lord spake unto Moses, saying,

" 'Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a *sign* between *Me* and *you* throughout your generations; that ye may know that I am the Lord that doth sanctify you.

" 'Ye shall keep the sabbath therefore; for it is holy unto you: every one that *defileth it* shall surely be *put to death*: for *whosoever doeth any work therein, that soul shall be cut off from among his people.*'

"I will give you but two examples more," he proceeded, "if your patience will suffer me, taken from the prophets Isaiah and Jeremiah. In the 58th chapter of the former, we read the following words, addressed by the God of Israel to his backsliding people:

" 'If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

" 'Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the *mouth of the Lord hath spoken it.*' \*

"In the 17th chapter of the prophet Jeremiah we read the following most gracious promise, as a reward for the righteous observance of the sabbath day, accompanied by a terrific denunciation of vengeance in case of disobedience to the Divine command:

\* Isa lviii. 13, 14.

“ ‘ Thus said the Lord unto me ; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem ;

“ ‘ And say unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates :

“ ‘ Thus saith the Lord ; Take heed to yourselves, and bear *no burden* on the *sabbath* day, nor bring it in by the gates of Jerusalem ;

“ ‘ Neither carry forth a burden *out of your houses* on the sabbath day, *neither do ye any work*, but *hallow ye the sabbath day*, as I commanded your fathers.

\* \* \* \* \*

“ ‘ And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the sabbath day, but *hallow* the sabbath day, to do *no work therein* ;

“ ‘ Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem : and this city shall remain for ever. ●

\* \* \* \* \*

“ ‘ But if ye will *not* hearken unto me to *hallow* the *sabbath day*, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day ; then will I *kindle a fire in the gates thereof*, and it shall *devour the palaces of Jerusalem*, and it shall not be quenched.’ \*

“ And now,” said the energetic and faithful pastor, “ what has been the fearful issue of this people’s disobedience to the commands of Jehovah ? Where are these ‘ kings and princes

\* Jer. xvii. 19--27.

sitting upon the throne of David?' Let the infidel and crushing domination of the false prophet, over their once royal city, answer the question. Where are the 'palaces of Jerusalem,' with its gorgeous temple, in which the sublime presence of the Deity condescended to manifest itself? Let the annals of ancient Rome tell the appalling tale! Let the desolating sword of the victorious Titus, bathed in the blood of the rebellious nation, and the blazing torches of his infuriated soldiers, confess to the fact of the fulfilment of this awful denunciation. Have they not been 'devoured with fire?' Has not the ploughshare passed over their very foundations? Were not their innocent and helpless children *slaughtered* to serve for *food* in the *straightness of the famine*? He that hath ears to hear, let him hear," said the minister; and he closed the Bible.

"I cannot but admire your zeal," observed Mr. Stately, "while, at the same time, I consider your interpretation of the commandment much too strict. Then, according to your doctrine, a gentleman's horses are not to be used on the sabbath day under any possible contingency."

"Not exactly so," replied Mr. Davies. "God is not a hard task-master, my dear sir. He does not require impossibilities from his frail and fallen creatures, but graciously permits a qualification of such a law as we are now considering, to be made in cases of moral and physical *necessity*, and for the performance of works of *mercy* and *charity*."

"The compassionate Jehovah hath declared, for the great comfort of His people—'I will have mercy and not sacrifice.'\* He hath also said—'The sabbath was made for man, and not man for the sabbath.'†

"If, therefore," he continued, "*infirmity of body*, or *sickness*, or *debility*, should disable a person from walking to his

\* Matt. ix. 13

† Mark ii. 27.

church, I, then, humbly believe that the mercy spoken of in the text just referred to will, under such circumstances, sanction an exception being made to the strictness of the command: Nevertheless, to justify him in such employment of his 'cattle,' it must be for the indispensable purpose, and that *alone*, of conveying him to and from the house of God. "But, in thus stating the case," remarked Mr. Davies, "I must be clearly understood to say, that the necessity must be so *real* and *conscientious* as to spiritually justify to the believer's own soul, and before his Maker, the act of exception on which he so ventures in faith of the mercy promised in the text. As to the practice of driving about in carriages, or riding on horseback, on the Sabbath day, for the purpose of 'taking the air,' as the fashionable world express it, or of visiting their friends, nothing can be said of it but that it is *wanton* and *unmitigated sin*, and an awful *breach* of the holy law of God, and which, if unrepented of, God will bring into judgment at the last great day. \*

" 'For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

" 'Knowing therefore the terror of the Lord, we persuade men.' " \*

" You have admitted," remarked the man of fashion, " that, in extreme cases, horses and carriages may be lawfully employed on the Lord's day. Now, I feel curious to know how you will solve the following question. Suppose there are two churches; one in which is preached what you would call the 'Gospel,' and the other where it is not preached; the former being so distant from your residence as to make it absolutely necessary, if you attend it, to use your carriage and horses; while the latter is accessible on foot. Are we

\* 2 Cor. v. 10, 11.

called upon in such a case to forego the higher spiritual advantage by going to the nearer place of worship, to which we can easily *walk*, or may we lawfully enjoy the more enlightened doctrine, by *driving* to that which is further off?"

"I humbly conceive," replied the minister, "that there can be no doubt on the subject. You are bound, above all things, to obey the word of God, and leave the issue in *his hands*; and this word requires you to *walk* to the nearer church instead of *driving* to the one more distant. The Lord can make all good things abound to you whether you hear or hear not; and He will assuredly do so, as long as you be found faithful, and in the path of duty. At the same time, it will be your privilege, as well as a religious obligation imposed upon you, under such circumstances, to pray for the spiritual enlightenment of the minister whose church you thus attend, as a *point of conscience*. And we know, from the highest authority, that 'the effectual fervent prayer of a righteous man availeth much.'"<sup>\*</sup>

"But, supposing," said the magistrate, "that your residence is so distant from even the nearest church as to prevent your walking to it at any time."

"The only answer to such a question," replied Mr. Davies, "is, that the responsibility rests upon the owner of the house for having *chosen* such a residence, and thus made the necessity inevitable."

A pause of a few moments here took place, of which our worthy friend, Mr. Gracelove, took advantage, by observing, that "nothing he had read in the Scriptures illustrated more strongly the severe requirements of the law on this subject, than the example recorded in the 15th chapter of the book of Numbers.

"He should not apologise," he observed, "for introducing the Bible, any more than his reverend friend;" a small edition of which he drew from his pocket, and turning to the passage read as follows:—

<sup>\*</sup> James v. 16.

“ ‘ And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath-day.

“ ‘ And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

“ ‘ And they put him in ward, because it was not declared what should be done to him.

“ ‘ And the Lord said unto Moses, The man shall be surely *put to death* : all the congregation shall stone him with stones without the camp.

“ ‘ And all the congregation brought him without the camp, and stoned him with stones, and he *died* ; as the *Lord commanded Moses*.’ \*

“ It was, undoubtedly, an awful and severe judgment,” observed Mr. Stately. “ But this occurred,” he said,—wishing to escape from the pressure of the argument,—“ under the Jewish dispensation, which has been abolished.”

“ Its rites and ceremonies have been abolished,” resumed our host, “ but *not the moral law*. The types and symbols of the former, foreshadowing a coming Saviour, naturally ceased when the great Antitype himself appeared ; but the latter shall *never cease*.

“ That such is the case we have the infallible authority of the adorable Redeemer himself, in whom all these types centred, and who was the end of the law, as He was the originator of it in the bosom of the Father. And what is the emphatic language that our gracious Lord condescends to employ in confirmation of this holy truth ?

“ ‘ Think not that I am come to *destroy* the law, or the prophets : I am not come to destroy but to *fulfil*.

“ ‘ For verily I say unto you, Till heaven and earth pass, *one jot or one tittle shall in no wise pass from the law, till all be fulfilled*.

\* Numb xv. 32—36.



“ ‘ Whosoever, therefore, shall *break* one of these ‘least commandments, and shall teach men so, he shall be called the *least* in the kingdom of heaven : but whosoever shall do and teach them, the same shall be called *great* in the kingdom of heaven.’\* ”

“ Aguin, in the Gospel of St. Luke xvi. 17, the Saviour, with divine emphasis declares, that ‘ It is easier for heaven and earth to pass, than one tittle of the law to fail.’ ”

“ We read also in Isaiah this distinct affirmation by Jehovah himself: ‘ The Lord is well pleased for his righteousness’ sake ; He will *magnify* the *law*, and make it *honourable*.’† ”

“ In fact, my dear sir,” continued Mr. Gracelove, “ the moral law, so far from being abrogated or even relaxed in its vital energy, and in its discipline over the human heart, which you would seem to infer, is much more stringent and severe under the *Christian* than under the *Mosaic* dispensation.

“ Pray permit me to call your attention to the following passages, which are taken from the chapter just cited, and irresistibly prove the truth of my statement ; attesting by infallible sanctions, because divine, the purer and more extended spirituality of the law of Christ than what existed in the days of the ancient Israelites. The better law of the Gospel is indeed a ‘ discerner of the thoughts and intents of the *heart*,’ which we look for in vain, at least as regards proportion and degree, in the Hebrew, as compared with the Christian, code of ethics.

“ Listen, then, to the words of our blessed Lord, from the 5th chapter of St. Matthew :—

“ ‘ Ye have heard that it was said by them of old time, Thou shalt not kill, and whosoever shall kill shall be in danger of the judgment :

“ ‘ But I say unto you, That whosoever is *angry* with his

\* Matt. v. 17—19.

† Isa. xlii. 21.

brother without a *cause* shall be in danger of the judgment.' . . . 'Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee ;

" ' Leave there thy gift before the altar, and go thy way ; first be reconciled to thy brother, and then come and offer thy gift.\*

" But, in the first epistle of St. John, the spirituality of the Christian law is still more energetically expressed ; for it is there said, ' Whosoever *hateth* his brother is a *murderer*, and ye know that no murderer hath eternal life abiding in him.' †

" Again, in the 27th and 28th verses of the 5th of St. Matthew, does the same Divine Lawgiver thus solemnly announce the searching principle of his spiritual government over the very thoughts and hearts of his creatures.

" ' Ye have heard that it was said by them of old time, Thou shalt not commit adultery :

" ' But I say unto you, That whosoever *looketh* on a woman to *lust* after her hath *committed adultery* with her already in his *heart*.'

" Again, in the 43rd and two following verses, it is thus solemnly enjoined by Him who is ' the first-begotten of the dead, and the Prince of the kings of the earth ;'—

" ' Ye have heard that it hath been said, 'Thou shalt love thy neighbour, and hate thine enemy.

" ' But I say unto you, *Love your enemies*, *bless* them that *curse* you, do good to them that hate you, and pray for them which despitefully use you, and persecute you ;

" ' That ye may be the *children* of your *Father* which is in *heaven* : for He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.'

" With your kind indulgence," continued the worthy host

\* Matt v. 21—24.

† 1 John iii. 15

of Derwent Cottage, "I will add one more quotation, from the epistle to the Hebrews, in order to prove from the New Testament,—the Gospel of the adorable Saviour,—the all-pervading essence of the moral law; and that 'one jot, or tittle,' from ancient days to the present moment, 'hath NOT passed from the law,' and as our blessed Lord declares, 'shall in *no wise* pass from the law *till all be fulfilled.*'

" 'The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of *soul and spirit*, and of the joints and marrow, and is a discerner of the *thoughts* and *intent*s of the *heart*.

" 'Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of Him with whom we have to do.' \*

"I think now, my dear sir," continued the master of the house, "you can no longer believe that the moral law has been abolished, nor doubt that you are bound at the peril of your soul scrupulously to fulfil it. Neither can you doubt as to the comparative purity and depth of the two codes of law we have been considering; nor that the law which came forth from Mount Zion is even more holy, more penetrating, more pervading, more spiritual, than that which was given to the terrified descendants of Abraham, amid the thunderings and lightnings of Sinai."

"But granting, for argument's sake," said Mr. Stately,—feeling how unanswerable the testimony was against his view of the case, and wishing to avoid a direct notice of it,—“granting, for the moment, that the law of Mount Sinai was not done away with at the time that the ceremonial observances became a dead letter, yet I have what I consider a fatal objection still to make to your reasoning on this subject, in the circumstance of the sabbath-day itself having been abolished, or set aside, or changed, whichever you please to call it.

\* Heb. iv. 12, 13.

“ The day now set apart for public worship is not the day appointed by the Creator of the world for his peculiar service. The fourth commandment says, the ‘ *seventh* day is the Sabbath of the Lord thy God.’ But we have made the *first* day of the week the Sabbath-day. Saturday both was, and still is, the Jewish Sabbath as originally constituted ; while we have presumed, without any authority whatever, to alter the divine appointment and to consider what we call Sunday as the day of rest.

“ Now I maintain,” continued the chairman of the quarter sessions, “ that inasmuch as the commandment was given for the observance of the *seventh* day it does not apply to the *first* ; and that we have nullified the law,—virtually rendered it inoperative,—by changing the order of public worship. Where is there any positive command in the Scriptures of the New Testament enjoining the religious observance of the Lord’s day ?”

Mr. Davies now took up the argument, and observed, “ that he could very satisfactorily prove, that the change of the day objected to by Mr. Stately was not only most fully justified, but, in strict truth, divinely sanctioned and consecrated by the circumstances to which he should now direct his attention.

“ You will doubtless remember, my dear sir,” he remarked, “ that our blessed Lord rose from the grave on the *first* day of the week, which is our Sunday ; and thereby sanctified the day, as the *most holy* of all the days that have elapsed since the *creation of the world*. For on that day the Saviour accomplished the all-glorious design of man’s salvation ; the most stupendous work of grace and mercy that was ever developed by the Almighty Ruler of the universe towards his fallen creatures

“ It would appear, therefore, that if the *less* beneficent work

of God's *creation* of man was accompanied by an appointed day for the public worshipping of our Maker, the still more glorious work of our *redemption* from everlasting death, and that by the sacrifice of the Son of God himself, should be more peculiarly marked as the *holiest of all*. And how could this be better done than by having the ordinances of the Sabbath transferred from the *seventh* to the *first* day of the week, on which to lift up our adoring hearts to the Almighty for such an unspeakable gift of saving mercy?

"I humbly contend, therefore," continued the pious clergyman, "that this marvellous act of grace consecrated the first day of the week as the future Sabbath of the Christian, irrespective of *all other* considerations. Nevertheless, this change of the day had, in addition, the heavenly sanction of God the Father, in the person of his beloved Son. For it must never be forgotten that Christ is the 'Lord of the Sabbath;' \* and *his own acts and deeds*, after He had risen from the dead, clearly evidence that the change from the seventh to the first day of the week was his *own* sovereign appointment. Thus the Christian Sabbath is hallowed and recognized by the authority and example of Christ himself, as well as by that of all the apostles.

"In order to give a divine sanction to this important change, the Saviour honoured his disciples with repeated visits *on that day* after his resurrection from the dead. He administered to his two disciples at Emmaus, on the *first day* of the week, the sacrament of the Lord's Supper.† It was *on that day* that our Lord poured out upon the apostles the marvellous gifts of the Holy Ghost ‡ It was *on that day* that the disciples assembled themselves together to partake of the Holy Sacrament—to make collections for the saints, and for other pious objects.§ It

\* Mark ii. 28.

† Luke xxiv. 13—35.

‡ Acts ii. 1—4.

§ Acts xx. 7, and 1 Cor. xvi. 2

was the *first day* of the week that was emphatically designated the '*Lord's day*' by St. John, in the revelations made to him when in the Isle of Patmos, 'for the word of God, and for the testimony of Jesus Christ:—'*I was in the Spirit on the Lord's day.*' \*

"Thus, by the substitution of the *first*, for the *seventh*, day of the week, as the future Christian sabbath in every succeeding age, did the adorable Saviour design to reflect all honour on His own *glorious resurrection* from the dead."

"But let us turn to the Gospel of St. John," said Mr. Davies, taking up the Bible, "where we shall find the interesting truth of Christ's visit to his disciples on the *first day* of the week illustrated in the 19th and following verse of the 20th chapter. The previous portion of it had recorded the fact of our Lord's *resurrection* on that day, and his appearing and speaking to Mary Magdalene, whom He graciously addressed in these words,—'*Go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God, and your God*' Immediately afterwards we read the following statement:—

"'*Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you.*

"'*And when he had so said, He shewed unto them his hands, and his side. Then were the disciples glad, when they saw the Lord.*'

"This act of heavenly condescension," resumed Mr. Davies, "on the part of our risen Lord, was repeated on the *first day* of the succeeding week; for it is stated in the 26th verse of the same chapter—

"'*And after eight days again his disciples were within, and*

\* Rev. i. 10.

Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.'

"Now, there can be no doubt, that the apostles had thus met together on the *first*, rather than on the *seventh* day, for the express purpose of worshipping the great Jehovah, for the marvellous work of redeeming love which had, on *that day*, been *perfected* by the *resurrection of His beloved Son from the grave*. Neither can it be doubted, that the sacred presence of the risen Saviour in the little Christian church of his disciples, on these two recorded occasions, was a *direct* sanction by Him, who 'is Lord also of the sabbath,' that thenceforward, and for ever, the *first* day of the week should be considered the day on which *publicly to worship God*, rather than the *seventh*, as originally appointed."

"But if any one should entertain a possible doubt as to the character of these meetings, it is set entirely at rest by reference to the 20th chapter of the Acts of the Apostles, and the 7th verse, where we find the following distinct recognition of the fact:—

"'And upon the *first* day of the week, when the disciples came together to *break bread*, (that is, to partake of the Lord's Supper, so recently instituted under such solemn and affecting circumstances,) Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.'

"Thus we have the *direct* sanction of the Lord of life himself;—of Him who was 'the root and the offspring of David, and the bright and morning star.' We have also the example of His disciples, as to the religious propriety—nay, I will add *obligation*—of making the *first* day of the week thenceforward take the place of the *seventh*, as the day of public worship and thanksgiving to God.

"But, my dear Mr. Stately," said the pastor, "you cannot

escape from the demand of the law under any view of the question. For one of two things is very certain, either that the Jewish Sabbath remains unchanged and in force, or that the Christian Sabbath has superseded it. I think you will grant that it would be very illogical to say, that the attempt to alter the day has destroyed the authority of the one without establishing that of the other. If, then, the former still exists, the commandment applies to it by direct reference; if the latter be in force, the law is equally applicable although by a less express ordinance. For the incarnate God who gave the sacred authority of his presence to the assembling of the disciples for worship on the *first* day, in *honour of the glorious resurrection of our Lord from the dead*, could never have intended, by the change, to *disannul* the commandment 'to keep holy the sabbath day,' or to disconnect it from the holy day thenceforward, and for ever, to be regarded as the *sabbath of the Christian*.

"The argument, then, will stand thus—that if you esteem the change of the Lord's day from the seventh to the first to be scriptural, or authoritative, for the reasons already adduced, you are bound to give rest to your 'cattle' on that day, according to the commandment; that is to say, on the *first* day of the week, which is our Sabbath. If, however, you are persuaded in your conscience that there is no warrant for the alteration, then are you bound, as a consistent believer, to afford them that rest on the *seventh* day, which is Saturday, according to the Jewish observance.

"I am aware," continued the minister, "that there are some very good and very conscientious, though mistaken, people, who take this view of the question, and accordingly do not work their horses at all on the *Saturday*; and, considering that they have thereby fulfilled the law, in that respect, feel themselves justified in using them on the Sunday.



"Now, my dear Mr. Stately," he observed, with a half-incredulous and inquiring look, yet with a most conciliatory manner, "if I could believe that your horses enjoyed the compassionate repose intended by their Maker during the whole of *Saturday*, I should be almost inclined to regard it, though still with some misgivings, as the fulfilment, or at least the *intended* fulfilment of the commandment on that point, although you should employ them on the Sunday to convey you to church. At all events, if still wrong, I should regard it as the unintentional error of a conscientious mind, studying to obey God, but failing, through the infirmity and weak judgment of our fallen nature."

"That my horses do not rest on the *Hebrew* sabbath," replied Mr. Stately, "I need scarcely assure you. And, I am afraid you will say that I as little attend to their repose on the *Christian* sabbath; as the appearance of my carriage at the church door, on each returning Sunday, will but too strongly testify. But though my faith and practice, my dear sir, do not at present come up to your elevated standard, yet I truly respect your zealous advocacy of what you think to be right.

"I feel, also," he continued, "that notwithstanding our disagreement in opinion, it is impossible to listen to your statements without being convinced of the integrity of your motives; and without deriving improvement from new ideas forcibly presented, and expositions of doctrine full of reflective matter.

"The issue, my dear, Mr. Davies, may be fairly left to future deliberation on the subject.

"It is, however, possible that I may entertain erroneous views on this doctrine. But we are told that 'To everything there is a season;' and though it may not be this year, or the next, or even the year following, that I may take the question into a graver consideration than I have hitherto done, yet when

I do," he remarked, somewhat flippantly, "I will inform you of the result."

"'Boast not thyself of to-morrow,' " answered the clergyman, "for thou knowest not what a *day* may bring forth \*

" ' *Ex hoc momento pendet æternitas* ' " "

"Be that as it may," rejoined the magistrate, "I can only say that, at the present moment, my sentiments incline to the negative of your proposition. In the meantime, however, as I wish to be possessed of all your sentiments on this important topic, and as I have heard you dilate on a specific point contained in the commandment, will you have the goodness to explain to us your views respecting the injunction *generally*. What is it to 'keep holy the sabbath day' "

"May we not," he inquired, "after attending morning service pay a few harmless visits to our neighbouring friends, or amuse ourselves in a quiet cheerful way read the news papers or discuss a question of politics, or peruse the last new work, especially after engaging in religious ordinances, which have occupied, with the sermon a couple of hours' "

'Pray go on with your disjunctive particle,' exclaimed, with a smile the worthy pastor, 'and say—' or go to a theatre,—or play a rubber at whist—or attend a ball, or a fair, or a horse race,' and then my dear sir, you would be not 'almost' but 'altogether,' a Roman Catholic fit company for Popes and Cardinals " "

'*Est modus in rebus*, my good friend' rejoined the squire with somewhat of temper. "Comment if you please and as long as you please, on what I do say, but don't put words in my mouth and then draw conclusions from what I do not say. I am very far from admiring, any more than yourself either the manners, or doctrines, or idolatry, of the Roman Catholics, but there is a wide difference between Romanism and Puritanism.

"I beg your pardon," said his reverend opponent, "if I have offended you, as I had not the smallest intention of doing so. My sole object in extending the list of disjunctive enumerations, as if proceeding from your own mouth, was simply to show the unrighteous inconsistencies of the Papists, and their wanton and flagrant violations of the Divine law, in their non-observance, or partial observance of the sabbath; and thence to draw the inference, how carefully we ought to avoid their example.

"It deeply concerns every one of us," said Mr. Davies, "as we value our immortal happiness, to be well assured that we act with a *clear conscience*. Remember, my dear sir, what is addressed to all of us, and with a warning of such awful solemnity:—

" 'Be not deceived; God is *not mocked*. for whatsoever a man *soweth*, that shall he also *reap*. For he that soweth to his flesh shall of the flesh reap *corruption*; but he that soweth to the Spirit shall of the Spirit reap *life everlasting*.' \*"

" 'These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth.' "†

"I most willingly accept your explanation," answered Mr. Stately, relaxing into good humour; "and now repeat my request, that you will oblige us by stating your opinion what it is to 'keep *holy* the sabbath day.' For it appears very clearly to me that what I deem perfectly innocent *you* believe to be unlawful."

"To 'keep holy the sabbath day,'" observed the clergyman, "is to dedicate the one day, set apart for the worship of the Supreme Being, as zealously as the lawyer, the merchant, the tradesman, the professional man, of whatever grade, dedicates the *six* days of the week to this world, and its multiplied

\* Gal. vi. 7, 8.

† Rev. iii. 7.

objects—riches, honours, and distinctions. The commandment, I apprehend, would be fully satisfied in the receiving of an *equal* degree of attention, and sincere devotedness to its heavenly precepts and requirements, to that which the worldly man bestows on the concerns of this perishing life.

“ And what is the case as regards the latter ? . How many ‘ rise up early, and late take rest, and eat the bread of carefulness ;’—toiling and labouring from sunrise to sunset, and thence onward to midnight ; and all this for the poor decaying body, so soon to lie down in the dust of death. We do not find the lawyer, or the commercial man, compromising his temporal interests, by giving to them a reluctant and languid attention during a couple of hours of the morning, and then diverting himself for the rest of the day. On the contrary, he strains every energy of mind, and body, for twelve hours of that period, and frequently for a much longer time, in order to acquire that wealth or those titles which, at the best, he can but retain for a few fleeting years. What ought *we* then to do as the *heirs of immortality* ?

“ Well has it been said, my dear sir, and a sad and awful truth it is, that ‘ the children of *this* world are *wiser* in their generation than the *children of light* ;’ who, with an immortal prize before them, manifest an indifference of zeal which is perfectly marvellous, and sometimes no zeal at all, towards the attainment of that precious object ; an indifference which is never felt by him who is pursuing but the shadows of time.

“ As a minister of the Gospel,” said Mr. Davies, “ I only demand, in the cause of my Saviour, as regards the Sabbath, the *same devotion* to his service, throughout the *one* sacred day, as is paid to mammon during the *six* days of the week. And now, I will tell you of what I consider that devotion to consist.

“ I would have the Lord’s Day commence with reading the Scriptures and family prayer,—a duty, indeed, with which

*every day* should begin and terminate. I should then expect the master and mistress of the family, accompanied by their children, and as many of their domestics as could be spared from the household, to attend the house of God *twice* during the day; and that by *walking*, instead of *driving in their carriages*, according to the commandment; except in cases of sickness, bodily infirmity, or other unavoidable, conscientious necessity.

“On retiring from church, I should enjoin upon them the duty of opening their Bibles, and studying the chapter from whence the text of the sermon has been taken; the better to enable them to remember, and, by meditation thereon, to profit by the instruction which has been given.

“I would have no worldly visits, whether on foot, in a carriage, or on horse-back, paid or received on that holy day. I would have no dinner parties under any circumstances whatever, or other distractions of mind, whether to yourselves or your servants. Still less, should I permit, after the evil example of the Roman Catholics, any amusements of the slightest description on the Lord's day. For they, alas, consider, in their fearful perversion of Scripture, that after having attended mass they have fulfilled all their obligations; and may dance, or play at cards, or go to the theatre; and thus gratify every sense, but *common sense*, and *common virtue*, during the rest of the day; the *whole* of which the Lord has commanded to be kept ‘holy.’ Are not such desecrations of the Sabbath ‘*abominations in the sight of God?*’ But ‘God shall bring every such work into *judgment.*’

“I should, also, prohibit all light reading of every kind, either in the shape of novels, or newspapers, or any other works which would call off the attention from those religious contemplations and exercises of the heart, which alone become the day, and the Christian for whom it was made.

"I am somewhat fearful of wearying you," remarked the reverend gentleman, "but as I am replying to your own appeal to my opinion on the subject, I am anxious to give it as fully as the present occasion will permit.

"What, then, I would ask, becomes of the question of an *eternal Sabbath* in the world to come, if an *occasional Sabbath* returning but *once* in the course of *seven* days, and that at the most for 'three score years and ten,' is felt to be a *weariness* to the spirit? Even, if *admitted* within the gates of the heavenly paradise, under *such* circumstances of divided, lukewarm hearts, and unsympathizing minds, could we possibly expect to *find happiness there*? If the service of Jehovah on earth be irksome to us, though recurring but *once* in the week, what must an *everlasting* service of praise and adoration in heaven be?

"This momentous question forces upon us the absolute necessity, if we would be happy hereafter, of unremittingly *preparing* for it *now*; knowing, that 'there is no work, nor device, nor knowledge, nor wisdom in the *grave*, whither thou goest.' Let us listen, therefore, with obedient hearts to the words of heavenly wisdom, which speaketh thus emphatically—'Whatsoever thy hand findeth to do, do it with *thy might*.'\*

"What would be said of that person," continued the pastor, "who, intending to enter the profession of the law, or physic, or divinity, or indeed to pursue any of the multi-form avocations of commerce, should neglect to *prepare* himself by diligent study, and the attainment of the requisite knowledge, for a favourable admission to the privileges of the order, that he might afterwards enjoy the advantages derivable from it?

"Could such a person possibly expect, or, if expecting, receive the *smallest* benefit from such an insane course? Would he, in truth, receive anything but rejection, and derision, and the utter failure of his senseless hopes?

\* Eccles. ix. 10.

“ But if such a preparation be needful to obtain the empty distinctions, and the sordid wealth of this moment of time, a wealth that is no sooner acquired than it is lost,—like the water in the perforated vessels of the daughters of Danians, running out as fast as it was poured in, for death is a ruthless and rapid dissipater of the golden vision ;—if, I repeat, such be essential for *time*, and its passing follies, what must it be for *eternity*, and its everlasting glories ?

“ Is the kingdom of Christ to be won with a *less* anxious care than that which is undergone in order to enter the temple of human fame ? Will the Almighty Saviour be content with an inferior homage to that which is paid to the ‘ golden image,’ which, since the days of the tyrant of Babylon, has been set up in the heart, and worshipped—and that without the excuse of an arbitrary order from the court, as in the days of Nebuchadnezzar ?

“ But to come round again,” said Mr. Davies, “ to my principal argument, which is of irresistible force. We shall never be admitted to the joys of *heaven* unless we have prepared for them on *earth* ; unless we have exerted our best energies for the attainment of them, through faith in the meritorious righteousness, and the redeeming grace of the blessed Saviour, who hath said—

“ ‘ He that believeth in me, though he were *dead*, yet shall he *live* :

“ ‘ And whosoever liveth and believeth in me shall *never die*.’ \*

“ To this act of saving faith must be added another, as the *only* real sign and proof of it—‘ that without *holiness* no man shall see the Lord.’

“ But if it were possible to be so admitted, as I have already observed, without the preparation of heart which the Gospel requires, we should find that even *heaven itself* was *no* place

\* John xi. 25, 26.

of *rest, and peace, and spiritual rejoicing*. We should feel no communion with the pure beings who inhabit its celestial mansions; no sympathy of mind with the ‘spirits of just men made perfect;’ but darkness would fill our hearts—even darkness that would be felt—as it filled the habitations of the Egyptians of old, while light was in the dwellings of the children of Israel.”

Mr Stately, who for some time had felt that all the subtleties of his special pleading could not counteract the conclusive reasoning of his two opponents; and who had prudently listened, without offering any interruption, hoping that some circumstance might arise to turn the discourse, and, consequently, prevent the necessity of a reply, now found, on a pause taking place, that he must say something.

“It would be in vain,” he said, addressing the two gentlemen, “to deny you the praise of great strength of reasoning which you have brought to bear on the subjects under discussion, as well as of warmth of zeal in evoking the very spirit of Scripture—not content with its simple letter.

“The difference between us, as I have before observed, lies not so much in the doctrine as in the extent to which you carry it.

“You urge the precepts of the Divine law to the utmost rigour of observance, while I receive them with a qualification. At the same time I cannot forget that you, Mr. Davies, argue professionally; that it is your duty, as one of the good sons of the church, to uphold her articles of faith and practice, without reservation or abatement, as the lawyer maintains his brief.”

“At all events,” exclaimed Mr. Gracelove, “you cannot say that I argue professionally, and I give my most decided support to all that my reverend friend has advanced.

“To instance, in the various items that have been alluded



to. I have, in my house, regular prayers, morning and evening, throughout the year. I never omit attending the house of God with my wife, children, and servants, twice on every Sabbath, except prevented by severe illness; and invariably on foot.

“On returning home, after each service, it has been my custom for the last twenty years to read studiously the chapter whence the text has been taken; and afterwards to ponder over in my mind the sermon I have heard; noting down in my Bible every discourse I hear, the text verse, the name of the clergyman, the church in which he officiated, and the day of the month.

“On *no* account do I ever take up a newspaper on the Sabbath-day, or peruse any book or publication that has not a religious tendency. After studying, in a prayerful spirit, portions of the Holy Scriptures, I fill up the intervals with works of piety,—in reading a sermon to my wife, children, and servants, and in explaining to them a portion of the word of God.”

“And in putting out your fires, of course, and not ‘gathering sticks,’” responded Mr. Stately, ironically, “after the custom of the Israelites of old.”

“The putting out of our fires does not appear to be required,” he answered, under the Christian dispensation; and in our bleak northern climate, as compared with the sunny land of Judea. Jehovah has graciously declared, that ‘mercy rejoiceth against judgment,’ with the intention, in His deep compassion, of meeting our necessities. But this I can assure you of, that I make as little use of a fire as possible, in the way of cooking; as I never have a hot dinner on Sundays under any circumstances whatever. I need not, therefore, inform you, my dear sir, that I never receive company on that day, nor do I ever pay a visit. Indeed, I cannot but consider the frequent dinner-

parties given on the Sabbath day by the great and the wealthy, whose time is at their own disposal during the whole of the week, to be such a *wanton* desecration of the sacred Ordinance, and provocation of God's righteous anger, as He will awfully judge and condemn at the last Great Day."

"As a layman," said the magistrate, "your opinion cannot certainly be considered a professional one; and, however much I may qualify the reception of it *cum grano salis*, I give you the fullest credit, as also to our clerical friend, for honesty of sentiment, and sincerity of belief.

"I feel inclined, however," he continued, addressing Mr. Gracelove, "to put the following question to you, as regards what I should call your hypercritical strictness in observing the Sabbath; and in equally requiring it to be observed by others. Would you not admit of the slightest qualification as respects the different classes of society? Would you make no distinction between the rich and the poor,—between the varying degrees of knowledge, of power, and of opportunity,—between leisure and labour?"

"I can admit but of one qualification," replied his opponent, "and that is of Scripture itself; which I dare not 'add unto,' nor 'take away from the words of the Book;' and Scripture thus declares—'For unto whomsoever *much is given*, of him shall be *much required*.' 'That servant, which *knew* his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with *many stripes*. But he that knew *not*, and did commit things worthy of stripes, shall be beaten with *few stripes*.' \*

"I have no hesitation in asserting that the rich, as well as all persons whose time is at their own disposal, have many more and heavier responsibilities attaching to them than those which fall upon the poor. While, therefore, a solemn obliga-

\* Luke xii. 47, 48.

tion is laid upon the former to worship their Maker in His sanctuary *twice* on the Sabbath-day, the latter, who are closely confined to laborious occupations during the six working days, and often in a foul atmosphere, will be graciously justified, we are taught to believe, should they attend a place of worship but *once*; if, during the after portions of the Lord's Day, while enjoying fresh air and exercise, and innocent recreation, they act in conformity with its holy solemnities.

"The Redeemer of the world hath said, in his saving grace and compassion, as I have before observed,—

"*'I will have mercy and not sacrifice.'*"\*

"It deeply concerns every one, therefore, to search faithfully his own heart, according to the knowledge bestowed upon him; and not to give to the world what is due unto his Lord; and this, as he values his own everlasting welfare:—that while he renders 'unto Cæsar the things which are Cæsar's,' he be careful to 'render unto God the things that are God's.' †

"Exactly so," answered the special pleader. "But what those 'things' are is the very point of controversy between us; and with our dissentient opinions on the subject, would occupy our attention till this time to-morrow in the further consideration of it."

"*'Search the Scriptures,'*" answered Mr. Gracelove.

"But," observed the man of fashion, anxious to escape from further discussion, and adroitly to shelter his incompetency to reply under a pretended gallantry towards the ladies, "I think it is high time we had compassion on our fair friends around us, and unlock their mute tongues, which have been silent for the last hour and a-half, while we have monopolized the whole of the conversation."

"I quite think so too," exclaimed Mrs. Stately, delighted to

\* Matt. ix. 13, and xii 7.

† Matt. xxii 21.

regain once more the use of speech, "and I beg you gentlemen will never again charge our sex with being unable to hold our tongues on a proper occasion."

"Such a charge, I am quite sure," said our host, with a smile, "can never be made against the female portion of the present party, who have evinced a degree of self-denial worthy of all imitation when circumstances call for its exercise."

After a few humorous sallies between the two sexes, the lady of the mansion proposed they should adjourn to the drawing-room, to which they were at once accompanied by the gentlemen. After partaking of coffee, Mr. Gracelove wishing to set a good example to his fashionable neighbours, and still further to improve the opportunity, requested his reverend friend to give them an exposition from the Bible. He had previously ascertained from Mr. Stately that he did not object to it; having thought it a wiser course to obtain that gentleman's acquiescence by the courtesy of suggesting his own feelings on the subject and those of the rest of the party than to force this religious exercise upon him unexpectedly and unwillingly, which in that case would have done more harm than good.

With a thankful spirit that no obstacle was thrown in the way of this little social family worship, Mr. Davies took up the Bible, and expounded from that most striking and affecting text, in Ezekiel xxxiii. 11, so wonderfully condescending in the compassionate appeal therein made to the sinful human heart, by the Great Author of our being:—"As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for *why will ye die*, O house of Israel?"

The exposition, which the too great length of this chapter forbids our dilating upon, was a discourse in which the pure evangelical doctrine of Christ crucified shone forth in its full

lustre. After this, the following most touching and beautiful hymn was sung at the piano by the youthful Laura, as each verse was given out by Mr. Davies, and in which most of the party joined. The whole concluded with a short prayer, when the various guests returned to their respective homes.

“Sinners, turn, *why will ye die?*  
 GOD, YOUR MAKER, asks you *why?*  
 God, who did your being give,  
 Made you with Himself to live;  
 He the fatal cause demands,  
 Ask the works of his own hands,  
 Why, ye thankless creatures, *why*  
 Will ye cross his love, and *die?*

Sinners, turn, *why will ye die?*  
 GOD, YOUR SAVIOUR, asks you *why?*  
 God, who did your souls retrieve,  
 Died *Himself*, that ye might live.  
 Will ye let Him die in *vain?*  
*Crucify your Lord again?*  
 Why, ye ransom'd sinners, *why*  
 Will ye slight his grace, and *die?*

Sinners, turn, *why will ye die?*  
 GOD, THE SPIRIT, asks you *why?*  
 He who all your lives hath strove,  
 Woo'd you to embrace his love.  
 Will ye not his grace receive?  
 Will ye *still* refuse to live?  
 Why, you long-sought sinners, *why*  
 Will you grieve your God, and *die?*”

## CHAPTER X.

THE holidays were now fast approaching to their termination, and the two boys began to pull very long faces at the idea of their speedy departure to school.

"Why, Jasper," said Mr. Gracelove, one morning to his youngest son, with affectionate rallery, "you look as sad, and as solitary, as the remainder biscuit after a long voyage. What is the matter with you? I am half afraid you are tired of your company, and want to get back to your companions at Dr Syntax's."

"Anything but that, my dear papa," replied Jasper, with somewhat of a weeping countenance. "I own I feel rather so! but it is because I am so shortly to leave such kind parents as you and my dear mamma. But I am not the only one who feels sorry on the occasion; for Edmund was saying, only an hour ago, what a difference we should soon find in hearing the school-bell ringing us up, every morning, to Latin and Greek, instead of hearing Thomas gently knock at the door, to say that the boat was ready for a sail on the lake, or the ponies, for a ride through the country.

"Well! but, Jasper," said his father, with a humorous smile, "you know variety is said to be very delightful; and now that you have had such a surfeit of sweet things, and such a round of amusements at home, the ordinary fare and occupa-

tions at school will operate as a charm, though in a different way."

"Yes! in a very different way indeed, dear papa," exclaimed his son, with great simplicity; "and, besides, we don't feel yet the surfeit you suppose; for my brother was trying to coax my dear mamma, only this morning, to indulge us once more in the repetition of what you consider we have had, as Dr. Syntax calls it, a *quantum sufficit*."

"And you, no doubt, Jasper," rejoined Mr. Gracelove, looking very archly at his son, "intend following the laudable example of your brother, and trying the same winning art on me. I admire the ingenuity of your tactics, my dear boy,—the one creeping up the sleeve of his mamma, and the other up that of his papa, and so gaining your point; thus making, as the great dramatist says, 'assurance doubly sure.'"

"I'm glad to hear you say, 'gaining your point, dear papa, because then we shall go.'"

"Go where, my dear Jasper?"

"Why, on another excursion, papa, for if you will only allow us to go once more, we shall have additional scenes of pleasure to think of, during our leisure hours at school, which will lighten our little troubles, and our absence from home."

"Well, Jasper," said the fond parent, "you plead with so much fair reasoning and simplicity of heart, that I cannot refuse your request, and, as an additional favour, you and your brother shall choose the various objects to be visited in our day's ramble. But remember, Jasper," he continued, "you must repay this compliance with your wishes by a ready attention to mine, on returning to your studies. Remember, it is by a zealous application to these, and to your other duties at school, especially to your religious duties, that you are to render yourself a respectable member of society; beloved by the good, and respected by all. Don't you recollect what

Cicero says of these humanizing pursuits ‘*Hæc studia adolescentiam alunt, senectutem oblectant, secundas res ornant, adversis perfugium ac solatium præbent ; delectant domi, non impediunt foris ; pernoctant nobiscum, peregrinantur, rusticantur.*’”

“Thank you very much, dear papa, for your kind consent to our desires,” said the grateful boy. “You and mamma are always so very, very affectionate and indulgent to us, that it is on this account that we have so many heart-breakings on leaving you to return to school. I will promise to do all that you wish me ; at least”—hesitating for a moment—“I will pray to God to enable me to do so. Indeed, I feel quite sure that to please you and dear mamma would be alone a sufficient reward for any exertions I can possibly make ; while, at the same time, I know that the advantages to myself will be great and permanent.”

“You are very dear to me,” said his father, tenderly embracing him ; “and now, tell me where you and Edmund would prefer going ?”

“Oh ! to the blacklead mines, dear papa, for as my brother and I are now learning to draw, we want to see the place where the material is found of which they make the pencils. We are anxious, also, to see that enormous mountain rock called ‘Honister Crag,’ of which you were speaking to us a few days ago ; and, as it lies in the direction of Buttermere, we can continue our excursion to that beautiful lake, and afterwards return home by the Vale of Newlands, or the hill of Whinlatter, as you may think best.”

“I cannot but give you credit, my son,” observed the gratified parent, “for your accurate geography, as well as for the little tour you appear so readily to have planned, and which we cannot do better than follow.”

“Why, to be very candid, papa, as you always tell us to be,



Edmund and I have been examining a map of the lakes several times during the last few days, in order to be prepared with the outline of a last excursion, with which we felt quite sure your kindness would indulge us. The little sketch, as our drawing-master calls it, which I have just given you of our proposed route, is the result of the examination referred to."

"This proves the truth of that wholesome proverb," said his father, "to 'think twice before you act once.' Nothing is so well done as after previous deliberation; in consequence of which, the moment I put a question to you an answer is returned, both wise and prudent. As regards the virtue of candour, to which you allude, my dear Jasper, I cannot but acknowledge, with real parental gratification, that both yourself and your brother have well profited by the lessons which I have ever taught you respecting the strict observance of this essential quality; and by the still better teaching, as I hope, of personal example. Truth is, indeed, the standard of all excellence. The throne of the Great Ruler of the universe is based upon it; and He requires the possession and the exercise of this virtue in man as one of the conditions of his acceptance, through the righteousness of the Saviour's blood. For remember, my son, what the Spirit of God has said when speaking of the New Jerusalem: 'There shall in nowise enter into it anything that defileth, neither whatsoever *worketh abomination, or maketh a lie.*'"

"As you have now become a student of the French language," observed his father, "you will be able to appreciate the beauty of those two lines of the French moralist on this interesting subject, where he says, and says so truly—

' Rien n'est beau que le vrai :  
Le vrai seul est aimable !'

"And now, my son, go and tell your brother that all is

arranged according to your wishes, and that to-morrow, if all be well, we will put the plan in execution."

With light heart, Jasper bounded out of the room, to communicate the joyful intelligence to Edmund and his sisters, while Mr Gracelove went to give orders for the required number of ponies for the following day and to make other preparations which the occasion demanded

After dinner, on the day when this conversation took place, the map was again consulted, and the following arrangement decided upon for the morrow's excursion. In the first place, the boat was to convey the party to the southern shore of the lake, in the direction of Borrowdale where the ponies were to be in waiting to carry them forward to the blacklead mines. After examining these, they were to wind their way through the wild valley of Gatesgarth Dale to Buttermere Lake taking a view of Honister Crag and other romantic objects as they passed along. At Buttermere, a very judicious alteration in the mode of their conveyance was proposed to be made,—that of exchanging their horses for the open carriage which it was agreed should be ordered to meet them there by the shorter road of the beautiful Vale of Newlands. Then after seeing the lake and its adjacent curiosities they were to drive along the shores of Crummock Water to those of Lowe's Water, and diverging at that point to return home by the fine picturesque elevation of Whinlatter

This change in the locomotive power as the engineers term it, was very desirable, inasmuch as the female portion of the party would have been unable to have traversed so considerable a space, on horseback as the wide circuit included, at least without great fatigue, which would have been somewhat inconsistent with a day of pleasure

The two happy boys scarcely slept during the night preceding the excursion. Fitful dreams of boats and ponies, rocks

and mines; sketches and blacklead pencils; lakes, cascades, and mighty crags, took the place of sounder repose; presenting these various objects to their imagination with the rapidity and confusion of a rapidly whirling panorama. The consequence was, that by five o'clock in the morning, long before Thomas knocked at the door to say the "boat was ready," the two young gentlemen were up and dressed..

Nor were the two young ladies at all insensible to the coming pleasure; though, as they were not, like their brothers, so shortly to leave home, but were to remain in the immediate vicinity of this favoured region of nature's "sublime and beautiful," their spirits had rather less of the exuberant buoyancy which animated the latter

At length, with the dispatch of true economists of time, the breakfast meal was finished, and the party found themselves pleasantly seated in the boat just as the clock struck seven; Mr. Gracelove having previously commended his family, in domestic worship, to the kind providence of that all-gracious Being, without whom the sun may lend his brightness, and his warmth, and the skies and wind their serenest influence,—*in vain!*

The breeze being favourable, the sail was immediately set, and they were at once launched on the rippling waters of the lake; gliding along its surface with a delightful rapidity as well as steadiness of motion.

"And now, my dear Laura," said Mrs. Gracelove to her daughter, "while we are passing along to the opposite shore, do gratify us by singing one of your beautiful hymns, in which we will all join; for instance, that of Bishop Heber on the Epiphany. It breathes such a tone of piety—such exalted sentiment, united with so much beauty of poetic imagery, as to refresh the heart whenever it is heard or read."

Laura never more willingly, at any time, responded to a

request than when it referred to the Saviour whom she loved, and so sincerely served. She at once, therefore, while all united with heart and voice, sang the following verses.

“ Brightest and best of the sons of the morning,  
Dawn on our darkness, and lend us thine aid ;  
Star of the east ! the horizon adorning,  
Guide where our Infant Redeemer is laid

Cold on his cradle the dew-drops are shining,  
Low lies his bed with the beasts of the stall ;  
Angels adore Him in slumber reclining,—  
*Maker, and Monarch, and Saviour of all.*

Say, shall we yield Him, in costly devotion,  
Odours of Edom, and offerings divine,  
Gems of the mountain, and pearls of the ocean,  
Myrrh from the forest, and gold from the mine ?

Vainly we offer each ample oblation,  
Vainly with gold would His favour secure ;  
Richer by far is the *heart's* adoration,  
Dearer to God are the prayers of the poor

Brightest and best of the sons of the morning,  
Dawn on our darkness, and lend us thine aid,  
Star of the east ! the horizon adorning,  
Guide where our Infant Redeemer is laid.”

After expressing their thanks to Laura, and their admiration of the beautiful hymn she had just sung,—“ It is now your turn, my little Maria,” said her mamma to her youngest daughter ; “ and if I mistake not you can sing to us another hymn of the good bishop, which will very appropriately follow the one we have just heard from your sister.

“ You will remember, my dear Maria, that, on Sunday last,

Mr. Davies took his text from that affecting chapter, the second of St. Matthew, which we both of us read together after our return from the service. You will recollect that 'wise men from the east,' guided by the blessed Saviour's star, had 'come to worship Him;' and that the wicked Herod had intimated to them, that when they had found the young child, they should 'bring him word again, that he might come and worship him also.'

"Think, my child, what diabolical hypocrisy this was; when, at the very moment he thus spake, he was meditating the human destruction of the Saviour of the world. You will remember that 'Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.'

"It was in allusion to the appalling massacre of these innocent children," continued the pious mother, "that the lines were written which you committed to memory, some time ago, at my request"

"And was not the wicked Herod severely punished for this dreadful crime, my dear mamma?" said the little maid, with a sympathizing sigh.

"Alas! no, my dear," replied the former. He was too powerful to be punished on earth,—his demon-like will being the only law that bound him. But if he did not bitterly and sincerely repent of this hideous sin before he died; and unless that repentance was most mercifully accepted for the sake of Him whom with such daring impiety he sought to destroy, he is now 'reserved, in everlasting chains, under darkness, unto the judgment of the Great Day.'"

"I think," said Mr. Gracelove, drawing a small Bible from his pocket, "that the verses about to be sung by Maria ought

always to be preceded by the reading of the entire chapter to which they refer. The sacred narrative is so deeply interesting as to be well calculated to cast an additional charm on the poetic thoughts to which it has given birth."

The chapter was then read by this exemplary father, and his child, "trained up in the way she should go," proceeded to sing her little hymn as follows.

" Weep, weep not o'er thy children's tomb,  
O Rachel ! weep not so .  
The bud is cropt by martyrdom,  
The flower in heaven shall blow .

Firstlings of faith ! the murderer's knife,  
Hath miss'd its deadly aim ;  
The God, for whom they gave their life,  
For them to suffer came .

Though evil were then days and few,  
Baptized in blood and pain,  
He knows them whom they never knew,  
And they shall *live again* .

'Then weep not o'er thy children's tomb,  
O Rachel ! weep not so .  
The bud is cropt by martyrdom,  
The flower in *heaven shall blow*.'" \*

Passing island after island of the lovely Derwent Lake, the happy party had now reached the southern shore, where the ponies and their guides were waiting their arrival.

The entrance into Borrowdale, as well as the passage through it, charmed them with its awful and picturesque grandeur, as much as when they beheld it on a former excursion to visit the Bowder stone, which has been already described in a previous chapter. Passing this natural curiosity without halting,

\* Bishop Heber.

they proceeded onward to Rossthwaite; while, skirting their route, they enjoyed interesting views of Castle Crag on the right hand, and Bowder Crag on the left.

They paused for a few moments to admire the romantic position of Rossthwaite. It is situated about the centre of the valley, and seems hermetically inclosed by surrounding and overhanging mountains. From the summit of a hill, near to the village, is presented to the eye the magnificent prospect of the three vallies of Rossthwaite, Seathwaite, and Stonethwaite, with their attendant mountains, combined in one imposing *coup d'œil*.

Leaving the little chapel of Borrowdale to the left, the road turns immediately in the opposite direction to the hamlet of Scatallor; and it is on the south-eastern side of the lofty mountain, called Scatallor Fell, that the celebrated blacklead mines are situated. The ascent is steep and difficult, requiring sure-footed animals, accustomed to traverse these high and rugged elevations, in order to mount with safety the broken and tortuous paths that conduct to them.

The superintendent of the mines was fortunately on the spot at the time of their arrival, and having some acquaintance with Mr. Gracelove willingly came forward to render all the information in his power respecting them.

In answer to the many questions addressed to him by the inquisitive interrogators around him, he gave them in a few words a brief history of the excavations which they had come to see. He informed them that "they were the only mines hitherto discovered in England of that description, and greatly superior to those which had been found in any other part of the world. In France," he observed, "the pencils were much esteemed, and distinguished by the name of '*crayons d'Angleterre*.' The antiquity of these mines refers back to an unknown period; certainly to many ages past; while proof exists, beyond

any doubt, that they were worked prior to the seventeenth century.

“There is a double working,” he continued, “in these mines; the superior being about three hundred and ninety yards above the level of the ocean, the inferior three hundred and forty; while the depth of the first descends to thirty yards, and the second to upwards of one hundred. The mineral is variously designated. It is generally known by the name of ‘wad;’ but by some persons it is termed plum-bago, and by others black ewke, and graphite. Its chief use, however, is the manufacture of pencils; innumerable piles of which are made in the town of Keswick. The mineral is likewise applied to the formation of crucibles, the casting of bomb-shells, cannon, round-shot, and similar manufactures, as well as for the purpose of polishing iron, and lessening the friction of various articles of machinery.

“Among other peculiarities,” remarked the superintendent, “is the form in which the ore lies in the mine, which is that of a tree, from whose trunk radiate branches, or veins, in every possible direction. From this trunk proceeds the finest ore, the branches producing only an inferior substance, of a hard and gritty quality. Occasionally, however, it is found in ‘sops,’ as it is termed, or ‘floats,’ consisting of one large mass, without the intervention of branches, and sometimes weighing as much as five or six pounds; a species of blue rock lining, as it were, each side of the mineral.

“The mine was originally worked only at stated periods, according to the scanty demand at that time existing; a sufficient supply being obtained for the consumption of some years by the labour of a few months. But since that period the demand has greatly augmented, and, at the same time, the facility of procuring the ore has decreased. The consequence is, that the operations have become more regular and constant,



in order to answer the additional call in the market. The strata, through which the miners have to work before they obtain the ore, consist, first, of earth and stones mingled together, next, of masses of hard grauwacke; and, succeeding these, of a dark blue stone of a soft quality, where the mineral is discovered.

"To prove to you," continued the superintendent, "the augmented value of these mines, I need only inform you, that in 1614 they were leased at the trifling yearly rent of 5*s.* 1*d.*, in a conveyance of the manor of Borrowdale, made by W. Whitmore, Esq., and others, to Sir Wilfred Lawson, while, at the present moment, their value, arising from the greatly enlarged consumption of the article, is estimated at about £1,000 per annum, and that sum increasing.

"The price per pound of the best quality of the mineral is as high as fifty shillings, and not unfrequently amounts to three guineas. The precautions needful, therefore, to protect this valuable property from depredations are necessarily stringent. Walls and houses have been built close to the mines, for the purpose of guarding them from spoliation, as well as for the residence of the overseers and workmen, their supervision by the former being strict and vigilant."

The superintendent here made a pause in his narrative, and Jasper, who had been eagerly watching for an opportunity to prefer a request to him, now begged, with the simplicity and curiosity of a real schoolboy, that he would have the kindness to make a few pencils for himself and his brother, as they were then learning to draw, that they might *say* they were made at the mines.

His parents laughed very heartily at the *naivete* of their son; to whom the superintendent good-humouredly replied, that he would willingly have acceded to his wishes had it been possible. "But, in the first place," he said, "the time re-

quired for the operation would not allow of its being done ; and, in the next place, the proprietors did not permit any portion of the mineral to be either used or sold, till it had been deposited in their own warehouses in London ; to which place the finest qualities were always sent, and there sold to the dealers once a month. It is from thence," he observed, " that the pencil manufacturers of Keswick receive the whole of their supplies, and by whom they are worked up for public distribution. This certainly appears," he observed, " a circuitous mode of dealing with the article, but, *ita lex scripta est* ; and, like the laws of the Medes and Persians, it may not be altered."

After enjoying their laugh at Jasper's simplicity, the party prepared to take their departure. They did not consider it advisable to descend the wet and dirty excavations, which, in this instance, are not so pleasantly accessible as are salt mines, and some other shafts of mineral production. With many thanks to the superintendent, they again mounted their ponies and took their leave. They now proceeded upwards to the summit of the Fell, where they obtained the first view, and that a remarkably fine one, of Honister Crag. This enormous rock, of most rugged aspect, springing with perpendicular abruptness from the valley, reaches an elevation of 1,700 feet, and is celebrated for the fine slate with which its sides abound. The entire county of Cumberland, fertile as it is in mountain heights, does not contain a more stupendous mass. It is destitute of even a blade of grass, while the narrow valley from which it rises, as well as every object around it, is marked by a character of sterility, as wild and desolate as nature exhibits in perhaps any part of the world.

The tourists, having sufficiently admired this imposing landscape, now descended to Gatesgarth Dale ; a valley of narrow dimensions, with precipitous rocky sides, the broken and fallen

blocks of which lie scattered below in all directions. Struggling along its rugged channel, is here beheld the mountain stream that falls, at no great distance, into Buttermere Lake.

The description of Gatesgarth Dale, given by Mr. Gilpin, is so graphic as well as true, that, for the gratification of the reader, it is here transcribed. He says—

“ The river, also, which runs through it, and is the principal supply of the lake, is as wild as the valley itself. It has no banks but the fragments of rocks ; no bed but a channel composed of rocky strata, among which the water forces its course. Its channel, as well as its bank, is formed of loose stones and fragments, which break and divide the stream into a succession of wild impetuous eddies. A stream, which is the natural source of plenty, is perhaps, when unaccompanied with verdure, the strongest emblem of desolation. It shows the spot to be so barren that even the greatest source of abundance can produce nothing. The whole valley, indeed joined in impressing the same idea. Fruitful Nature making, in every part of her ample range, unremitting efforts to vegetate, could not here produce a single germ.”

After winding along the valley, above described, the merry party reached the edge of the lake ; and passing the beautiful villa called Hassness, situated on its banks ; admiring the lovely scenery before them as they slowly paced along, and pausing occasionally to prolong the pleasure, they arrived, about a mile further on, at the village of Buttermere.

This rural hamlet, placed between two lakes—Buttermere on the one hand and Crummock water on the other, separated by the distance of nearly a mile—contains scarcely more than sixteen or eighteen houses ; while its miniature chapel, probably the smallest in England, is incapable of accommodating a congregation of more than *forty* persons.









"And now," said Mr. Gracelove, "before we proceed to take a survey of the various beautiful and splendid objects that surround us, we cannot do better than pay a friendly visit to the larder of Mr. Robinson, the proprietor of the comfortable little inn called the 'Fish.' At the present moment," he continued, regarding his juvenile party with a playful inquiring look, "I am inclined to believe that an examination of its contents will be quite as interesting as a sight of 'Scale Force' in all its watery grandeur."

This appeal was instantly responded to without a single dissentient voice; and pursuing their way a few hundred yards further, they alighted from their horses at the door of mine host of the "Fish."

It was soon ascertained that, in addition to beef-steaks, they could be regaled with some delicious charr, which had been caught in the lake a few hours before their arrival. The order was immediately given to prepare the repast forthwith, and, in the mean time, they sauntered about the vicinity, from every point of which the eye ranges on all that is delightful in nature.

While the party were thus agreeably occupied, they were approached by a poor African, whose sable complexion, and subdued demeanour, powerfully arrested their attention. He carried in his hand a number of tracts, issued by that admirable institution, the Religious Tract Society, by the sale of which, and by begging, he procured a scanty and precarious subsistence. Mr. and Mrs. Gracelove made many kind inquiries with respect to the quarter of Africa from which he came, and the circumstances which had brought him to Cumberland.

The little history of himself was brief, and contained a recital of that hapless lot which has befallen so many thousands of his unfortunate countrymen. He stated his having been captured by men-stealers in his own country, excited by the fearful



avarice of the white man, and sold to the slave-dealers on the coast. After enduring the most cruel hardships, prior to the sailing of the vessel to her destination, and especially during the horrors of the "middle passage," he was happily rescued, he said, by one of the British Cruizers and brought to England. Since that period he had worked as a sailor on board of an English merchant vessel, and had recently been discharged at Whitehaven, the principal seaport in Cumberland. Being unable to obtain another situation, a benevolent lady, resident in that town, had given him a large parcel of tracts to sell about the country, by which, she told him, as he simply related her Christian expressions, "he might relieve his own necessities, as well as those of others of a still more urgent description,—obtaining for himself the bread of this world, while he offered to them the bread of th world to

After commiserating the hard fate of this poor destitute African, they interrogated him as to his own knowledge of what the tracts contained which he was selling, and as to those better hopes of a happier existence, where there will be no slaves nor slave-dealers,—“There the wicked cease from troubling, and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor;”—where “there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain.”† After putting these questions, and receiving a more satisfactory reply than they could well have expected, Mr. and Mrs. Gracelove selected a dozen of his tracts, giving him five times their amount in value; with which the poor fellow, with tears in his eyes, and gratitude in his heart, like the Ethiopian of ancient days, “went on his way rejoicing.”‡

\* Job iii. 17, 18.

† Rev. xxi. 4.

‡ Acts viii. 39.

This little incident," said Mrs. Gracelove, as the poor black man departed from them, "is precisely of that nature which, if asked the question, I should have wished to have occurred in our morning's ramble. Nothing sweetens the enjoyment of pleasure half so much, as when we can unite with our own personal gratifications the higher moral charm of relieving the distress of a fellow creature, and thus making him, in some degree, participant in our own happiness. Bright and clear as is the sky, I must acknowledge that this simple circumstance has seemed to cast a purer gleam of sunshine over the landscape than it possessed before. And when we sit down to the dinner which is preparing, will it not give an additional flavour to the provisions placed before us, when we remember that we have supplied the craving wants of a wretched human being for whom Christ died, as well as for ourselves, though dark his countenance, and an outcast on the world's cold 'charity' "

"My dear children," continued the tender-hearted mother, "bless God that you were born in a *Christian land*, and of *Christian parents*, and let your fervent gratitude to your gracious Creator, for such an inestimable benefit, be exemplified in your earnest endeavours to communicate the grace of God to others less favoured than yourselves, while, at the same time, you administer relief to their temporal necessities.

"But remember, my beloved children, how boundless is the sphere of action, and how few are the labourers. 'Pray ye, therefore, the Lord of the harvest, that he will send forth labourers into his harvest.' Remember how many 'dark habitations,' scattered throughout this wide world,—the plague-spots of heathenism,—are still unvisited by missionary zeal and love; unenlightened and unwarmed by the instruction and the charities of Christianity. Think what appeals are continually

made for help, and how many still abide in darkness and the shadow of death.

“ ‘ From Greenland’s icy mountains,  
From India’s coral strand,  
Where Afric’s sunny fountains  
Roll down their golden sand ;  
From many an ancient river,  
From many a palmy plain,—  
They call us to deliver  
Their land from error’s chain.

Shall we, whose souls are lighted  
With wisdom from on high,  
Shall we to men benighted  
The lamp of light deny ?  
Salvation ! O salvation !  
The joyful sound proclaim,  
Till each remotest nation  
Has learn’d Messiah’s name.

Waft, waft, ye winds, his story,  
And you, ye waters, roll,  
Till, like a sea of glory,  
It spreads from pole to pole,  
Till, o’er our ransom’d nature  
The *Lamb for sinners slain*,  
*Redeemer, King, Creator*,  
In bliss *returns to reign*.’ ” \*

“ And now ’ observed Mr. Gracelove, as he sat down on a soft sunny bank, while the rest followed his example, “let me turn your attention, for a moment, to the excellent Society from whose inexhaustible stores of love and mercy these precious little papers proceed. There are but two religious institutions, in my humble opinion, that can take precedence of the Religious Tract Society, with regard to extensive

usefulness, indefatigable Christian energy, and unwearied industry ;—these are the Bible and Church Missionary Societies.

“ There can be no doubt whatever, that the first of these two,—as being the great depositaries of that holy book which is the only solid foundation of all religion,—claims the pre-eminent place in our hearts and affections. Without the Bible, an impenetrable veil of darkness would overshadow our moral horizon, which no human hand could withdraw. Deprived of its inspired knowledge, and its redeeming grace, through Jesus Christ, man would be little better than the beasts that perish.

“ But as the Bible is the foundation, so missionary exertion, in all its extent of moral and spiritual instruction, may be represented as the superstructure of the religious fabric. For, as the Supreme Being condescends to employ the instrumentality of his creatures, it becomes needful that men should be found, of Christian minds and attainments, who will devote themselves to the pious work of carrying the Bible to the remotest corners of the globe. Unaided by such a powerful and blessed co-operation, the world could never be evangelized, and brought to a saving knowledge of the truth ; and the inspired volume would be confined to the place where it was first promulgated.

“ If, however, the Bible and Church Missionary Societies are to be esteemed the *two first* and noblest institutions in the world, the Religious Tract Society, as a most zealous and efficient auxiliary to the others, appears, to my humble judgment, to challenge the *third* place in the sphere of religious usefulness.

“ How many thousands, nay, tens of thousands among mankind, are first aroused from the fatal lethargy of sin and infidelity by the awakening voice of a *simple tract* ! The

daring blasphemer has been arrested in the full career of his reckless impiety ;—the profligate, in the midst of his debaucheries ;—the carnally-minded, in the practical denial of his Maker, seeking to gain the world while he loses his own soul. All this has been, and is daily, in the course of being accomplished by these little messengers of truth and peace.

“ The same man,” he remarked, “ that will scorn to take up the Bible ; hostile as he is to its holiness, as well as deterred from its perusal by its voluminous contents ; will, nevertheless, read a tract that may fall into his hands, and for the following reasons : First, because he is attracted, as is not unfrequently the case, by the startling title which it bears ; inducing a curiosity to know what it means, or what can be said on the subject : and sometimes impelled by a latent apprehension of the error of his ways, which, for the moment, he feels induced to satisfy. The second, and principal reason, however, is, that the paper in question requires but five minutes, in many cases, to ascertain its contents, while the sacred volume requires months of deliberate and patient perusal.

“ So full of spiritual life, and Bible-truths, are these little unpretending publications ; so full of energy, deep reasoning, affectionate expostulation, solemn warning, and, often, of the most winning and eloquent language ; so replete with Gospel promises of forgiveness to the penitent, and awful denunciations against the reprobate : that, in the impressive language of the poet, they that sat down ‘ to scoff,’ remained to *pray*.’

“ Thus awakened, on the instant, to a state of mental uneasiness, like a man starting up from a feverish dream of undefined visionary objects, yet still most disquieting,—the reader lays down the perused paper with a suspicion, excited perchance for the first time, that all is not as it should be ; and with a consciousness that if the tract be *right* his conduct is *awfully* in the *wrong*. He perceives that continual

reference is made to the *Bible*, as the alone fountain of authority, of *light* and *life*. He determines, at length, that this neglected and despised book shall be finally examined, in order to resolve his doubts, and to enable him to judge for himself.

"By this simple process has many a carnal heart been won over to a study of the sacred Scriptures, who never, otherwise, would have troubled his thoughts about them; and, being so won, has read on, to the everlasting peace and salvation of his soul. The study thus commenced, and thus pursued, has, in innumerable instances, through the blessing of the Spirit of God resting upon it, '*saved a soul from death.*'"

"To illustrate the remark which I have made," continued our excellent moralist, "that the very *titles* of many of the tracts are powerfully calculated to draw, and fix the attention of the most thoughtless person, look at these which I hold in my hand. Thus are they designated:—'The death of the soul;' 'Salvation in Christ alone;' 'Without holiness no man shall see the Lord;' 'On this very moment hangs eternity;' 'The bitterness of eternal death;' 'Christ is the Way, the Truth, and the Life;' 'Why will ye die?' 'I am the Resurrection and the Life;' 'Repent and believe, and thou shalt be saved;' 'The power of Divine Grace;' 'The Bible the poor man's book;' 'Riches of mercy, of the Penitent Thief.'

"Pursuing this Christian and edifying course," he continued, "may the Religious Tract Society be truly said to be the *pioneer* of the Bible and Church Missionary Societies,—their forerunner in the holy cause of converting a lost world, as was John the Baptist of our blessed Lord.

"The union of these three mighty engines of moral power," said Mr. Gracelove, "reminds me of the proud boast of Archimedes, the celebrated geometrician of ancient days,—that he could move, by the force of his levers, the world itself, were he but able to find a spot, near to it, whereon to

fix his machines.' What, however, the boastful and visionary philosopher could not effect in physical science, appears, in our days, to have been accomplished in moral and religious science, by the three illustrious institutions above named, which are, indeed, the *glory of our age!* The very world itself—in its intellect—its opinions—its tastes, affections, and convictions,—in its duty towards God and towards man,—is, at this very moment, in the act of being 'moved,' for its temporal and everlasting good, from the zenith to the antipodes, and from pole to pole, by the application of this stupendous moral power, under the guidance and blessing of the Almighty Ruler of the universe."

Here our Christian monitor paused, for a few moments; having his attention apparently drawn to one of the tracts, a portion of which he was perusing with great earnestness

"I perceive," he resumed, "in a note appended to one of these instructive papers, that a summary of the Society's proceedings is given, and the following valuable information afforded. It appears, that the Religious Tract Society was instituted in 1799—that its *annual* circulation, including the issues of Foreign Societies, amounts to the enormous number of nearly *twenty millions* of publications: That the languages in which the Society's works are published amount to *ninety-six*: That the total circulation, since its commencement, amounts to the prodigious sum of between *three and four hundred millions*: That the new publications during the *present year* are upwards of *one hundred and fifty*: And that the sum total of the publications, of distinct titles composition, on the Society's catalogue, extends to upwards of *three thousand*.\*

\* In the appendix are given summaries of the proceedings of the Bible and Church Missionary Societies; as also more details respecting the Religious Tract Society.

“ One of the interesting features of this noble institution is presented in the fact, that the *whole amount* of the subscriptions and contributions is applied to the *gratuitous circulation* of the Society’s publications at home and abroad, *without any deduction or charge whatever*.

“ Thus, my dear children,” said the conscientious parent, “ may each of you, in a certain sense, become a missionary, and a worker together with God ;’ namely, by carrying with you, wherever you may go, a parcel of these excellent little tracts, which occupy but a very small portion of your trunk or your pocket, and giving them to the peasantry as you pass along the road, or leaving them in the cottages that skirt your path. In this manner, like the sower related in St. Matt. xiii. 3—8, you may become the humble instruments of much good to your fellow-creatures around you. It is true, that some of your seed may fall upon ‘ stony places,’ and some ‘ among thorns,’ and so wither away, and be choked ; yet shall your pious labours be recompensed, by knowing that others have fallen ‘ into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, and some thirtyfold.’ For God hath graciously said, ‘ My word that goeth forth out of my mouth shall not return unto Me *void*, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.’\* ”

“ And recollect, my beloved children,” he added, “ what the Scriptures declare as your great encouragement in this and other religious works—‘ that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.’† But remember—not *your* sins, but those of the *sinner so converted*.

“ I am intimately acquainted,” he proceeded, “ with a pious and estimable lady, resident in Surrey, who seldom rides out

\* Isa. lv. 11.

† James v. 20.



in her carriage without scattering from each window, as she passes any persons on the road, or perceives them approaching from the opposite direction, these little messengers of love and mercy. Equally anxious is she to redeem the flying moments, when passing along on foot; and she will frequently, in the latter case, accompany the personal offer of a tract with that 'word spoken in due season,'\* the value of which is attested in the revelation of God. Such deeds of mercy are twice blessed;—they bless her who gives, and them that receive, and the full extent of the blessing will only be known at the great day of the resurrection.

"But why, my dear children, should I travel so far from home, into the distant county of Surrey, to seek an example of a righteous woman; except, indeed, to offer a passing tribute to the excellence of my dear and absent friend; when you have a pattern of all that is truly good and exemplary, in word, and thought, and deed, sitting close beside you?"

Turning to his fondly-cherished wife, with a countenance beaming with affectionate tenderness, and clasping her hand within his own, Mr. Gracelove feelingly exclaimed, "Here is the bright model, my beloved children, ever present before you, on which it is my earnest desire that you should form the virtues of your own minds, and the devout aspirations of your hearts to that gracious Being who has so mercifully given you such a parent, to love and to imitate. Truly can I say, in the language of Scripture,—'Her children arise up, and call her blessed; her husband also, and he praiseth her.'"<sup>†</sup>

The scene was, at once, touching and edifying. The sensibility of all—father, mother, and children—was excited by this affecting incident. Tears started to the eyes of the warm-hearted Mrs. Gracelove; and though prevented by her emotions

\* Prov. xv. 23.

† Prov. xxxi. 28.

from speaking her gratitude, and her love, to the husband of her dearest affections, yet her weeping countenance, and the close and tender pressure of the hand, too well expressed the feelings which she could not utter. If there be such a thing as what the poet calls "the luxury of grief,"—if grief in this case it could be called,—any more than the tears of angels over a repentant sinner,—dear Mrs. Gracelove experienced, at that moment, the indescribable charm it conveys.

"Come, come, my beloved ones," exclaimed, at length, the happy father and husband, exerting himself to repress the sensations which had subdued them all; "the dinner must certainly be ready by this time; and we have yet much to see, and far to go, before we again behold Derwent Cottage. I have given you, I think, a pretty good homily on the principles and virtues of the Religious Tract Society; and out of justice to the two other noble institutions, and, still more, for the sake of your own instruction, I shall take an opportunity, on some future occasion, to speak of them also. I shall be able to give you a most interesting historical sketch of the operations of the Bible and Church Missionary Societies; from which have flowed, like the fertilizing stream of the Nile, such *immeasurable* benefits to mankind."

The party now arose from their soft mossy couch, and repaired immediately to their rustic *salle-à-manger*, at the little inn of the lake. Everything was prepared, and in three minutes served up to the hungry guests; whose appetites were so sharply set, during the long interval that had elapsed since breakfast, that they were as mute over their meal as the very fish they were eating. Even the two boys, fond as they were of bantering each other on the largeness of his appetite; with jocular allusions to the capacious maw of the cormorant, the well-stored pouch of the pelican, and the huge digestive powers of the ostrich; were, on the present occasion, as silent as the unawakened echo.

The char, that delicious *bonne bouche* of the Cumberland and Westmoreland Lakes, afforded a high relish to the repast ; and followed, as it was, by a large and well-cooked dish of savoury beefsteaks, a large apple-pie, cream cheese, and London porter, left nothing further to be desired. The satisfaction was general ; and with renovated strength and spirits, our delighted friends again sprung from their seats, well prepared to continue their excursion.

They now proceeded to Hartley Hill ; a favourable position near the village, for surveying, with one *coup d'œil*, the many beautiful and interesting objects around them. From this eminence is presented a splendid view of the two lakes, Buttermere and Crummock Water ; the adjacent mountains, and the lovely valley which they enclose. The length of the former is about a mile and a-half ; in breadth, a quarter of a mile ; and about fifteen fathoms in depth, and abounds in trout, char, and carp. From the western side of it rise up, in perpendicular grandeur, long ranges of mountain elevations, on which are seen the rocky outlines of Red Pike, High Stile, Hay Stack, High Crag, and others. The eastern shores are of much lower elevation, adorned with wood and cultivated ; while the northern skirt a luxuriant vale, and the southern, the base of lofty mountains. Immediately in front is perceived the picturesque cascade called " Sour Milk Gill," which takes its name from its frothy whiteness, and its fanciful resemblance to buttermilk ; for as some one has amusingly remarked, it seems *churning* as it flows.

The height of this fall is ninety feet, and its waters issue from Burntness Tarn ; a small lake singularly situated on the summits of two mountains in the vicinity, which, from their remarkable appearance, are supposed to be extinct volcanoes.

A much more magnificent waterfall, however, than the one just mentioned remained to be seen, and much more closely

inspected. It is called "Scale Force," and lies at a short distance from the western shores of Crummock Water. There are two modes of approaching it,—by water and by land,—the one, by taking a boat and rowing down the river Cocker, which connects the two lakes; and the other, by crossing the vale and the stream, through a distance of a mile and a-half. But this latter road is less agreeable than the former, inasmuch as the ground is exceedingly swampy.

After sauntering along the eastern shore for some time longer, our friends again returned to the inn at the foot of Buttermere. Having here dismissed their ponies, and ordered the carriage, which had now arrived through the Vale of Newlands, to meet them at the further extremity of Crummock Water, they determined on descending the river; which, tracing its course through rich arable land of three-quarters of a mile in extent, brought them to the neighbouring lake.

The distance to the cascade from the landing-place is about half-a-mile; and a more rugged piece of ground is not often to be met with. The sight, however, well repays the labour.

Scale Force exceeds in height all the other waterfalls in Cumberland or Westmoreland; the descent being no less than from 190 to 200 feet. Its position is very remarkable; being a natural excavation, in the form of a deep chasm, about fifteen feet wide, cut into the mountain, and bounded by lofty perpendicular rocks. The varieties of fern, ash, moss, and oak, which cover the sides, and whose verdure is preserved by the falling spray, add considerably to the beauty of the scene. After much rain the effect is certainly grand. The swollen stream then rushes over the rock with a noise resembling thunder.

Laura was greatly struck with the singular features and magnificence of the scene, and begged for an additional delay of ten minutes in order to make a sketch of it. This being

finished, the delighted party retraced their path to the boat, and the little sail having been set to the breeze, she was steered a direct course down the centre of Crummock Water ; thus affording an equally favourable view of each shore, with its various bays and promontories, and its noble boundary of mountains.

A superadded beauty was given to the landscape, at this moment, by the reflection, on the rippling waters, of a stream of splendid yellow light from the sun, now in his western declination ; forming a vista as radiant as if the lake ran liquid with gold. It reminded the elders of the party of some of Claude's paintings ; where the effect, thus described, is brought out with all that brilliancy of touch, and faithfulness to nature, so characteristic of that great master. Nor was the watery element alone thus radiant with sunbeams ; for the summits and sides of the alpine elevations around were bathed in a suffusion of golden light ; while broad masses of shade in other parts, caused by projecting angles, and deep recesses in the mountain range, displayed the charm of contrast.

The extent of Crummock Water is double that of Buttermere, being three miles in length, and three-quarters in breadth ; and its depth twenty-two fathoms. It lies between two mountains of considerable height, Grasmoor and Melbreak ; the former situated on the eastern side, and the latter rising abruptly from the water's edge on the western, so as to leave no space for cultivation, with the exception of a few verdant spots. The opposite shore, however, exhibits a pleasing variety of indentations in the form of bays, and of meadow and arable land, intermixed with groves of flourishing trees ; with which latter the two extremities of the lake are also richly adorned.

The boat had now reached within a mile of the foot of this shining stream, when the carriage was seen on the eastern

bank awaiting their arrival. The boatmen were now ordered to pull to the shore, and in a few minutes the whole party had very comfortably arranged themselves—some inside and others outside of the carriage—and were speedily *en route* to the sweet little Lake of Lowe's Water, lying about a mile from the former, into which it pours its crystal flood. Passing by the pretty village that bears its name, and which is delightfully situated at its southern extremity, the party came in full view of its beautiful expanse; stretching from north to south, to an extent of one mile in length, and a quarter of a mile in breadth; and abounding with pike, perch, and trout, but destitute of char. The lake, at this end of it, displays a character of much rural beauty; the sloping hills exhibiting a scene of high cultivation, and adorned with farmhouses.

The coachman was now ordered to drive slowly along its entire length, to its northern extremity; at which latter place it offers to the eye a noble prospect of mountain grandeur, finely contrasting with the soft rural repose of that portion of it adjoining the village by which they had entered.

The sun was now fast declining towards the western horizon, giving a visible token of the necessity of retracing their steps homewards. Returning, therefore, along the line of shore they had previously skirted, our well-satisfied tourists diverged from the lake at a point about two-thirds of the way back, and directed their course to Derwent Cottage by the fine eminence of Whinlatter Hill.

Passing the commodious inn at Scale Hill, where the hungry and weary traveller is well entertained, and indeed well lodged, should he choose to pass the night there, our tourists attained to that angle of the ascent where the road winds round to the right, in the direct line to Keswick. At this spot the eye is regaled with a splendid view of the Vale of Lorton, reposing beneath on the left-hand, including a distant

prospect of the mountains of Scotland ; among which, resting on the horizon, is seen Ben Garon, and other mountain ranges.

The hill of Whinlatter rises to an elevation of 800 feet above the adjacent valley ; and, like the approach to Keswick from the Vale of Newlands, though in a higher degree, commands superb views of Derwent Water, Skiddaw, Bassenthwaite Lake, and other interesting objects.

The carriage now reached the village of Braithwaite, and turning off towards their loved cottage on the banks of Derwent Water, the family party at length regained that " home " with which our earliest and happiest associations are connected ; and to which, in whatever distant regions we may roam, the heart, with instinctive affection, still turns, as the needle to the pole.

And, yet, it is *not* our home ! It is but the halting-place in the weary pilgrimage of life, to our better and happier home in *heaven*. It is but the shadowy and passing tent of the Israelite in the dreary wilderness, journeying, with painful step and slow, to the promised Canaan ! And if our eyes and hearts are but occasionally and graciously refreshed with the heavenly vision that descended on the Jewish Tabernacle ; but directed to that type of the blessed Saviour which Moses elevated in the barren desert ; if our course be only guided by the " pillar of a cloud " by day, and the " pillar of fire " by night,—happy, indeed, will be the termination of our pilgrimage in the promised Canaan above !

To this great and glorious Antitype in the heavens of all that the Jewish rites shadowed forth, and the Christian dispensation more clearly and happily reveals, did the pious master of the house address his devout aspirations, in behalf of himself and his family, before retiring to rest—in thanksgivings for the mercies of the day past, and supplications for protection through the coming night.

The portion of Scripture selected for reading in family worship, on this evening, was the sublime and most consolatory third chapter of St. John's gospel; in which our blessed Lord graciously condescends to hold a conference with Nicodemus, a ruler of the Jews.

After it was concluded, the following hymn, which had been composed by Mr. Gracelove a few days previously, was adapted to a psalm tune played by Laura on the piano, and in the singing of which all the family joined. The subject referred to the eighth verse of the chapter which had just been read:—"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

The mystic wind that bends the tender flower,  
Unseen, though felt, by man's imperfect sense,  
Sweeps o'er the forest with restless power,  
Unknown its source, or whither bent, or whence.

Emblem divine of that mysterious breath  
Which fills the deep recesses of the soul!  
Waking to heav'nly life, from moral death,  
The heart, new born, and freed from sin's control.

Such is the gracious, mighty Spirit's course!  
Unseen He comes in human hearts to dwell;  
He comes! with heav'nly Love's constraining force;  
But whence? or how? no human tongue can tell.

Oft on the whirlwind's rushing wing upborne,  
Instant He strikes conviction to the mind;  
Like Saul of Tarsus, whose infuriate scorn  
Softens to love, by sovereign grace refined.

Yet, ah! more oft this precious, hallow'd guest  
Loves to the heart in gentlest guise to come;  
There, with a still, small voice, so sweet, so blest,  
To talk of *Christ*, and call the wanderer *home*.



Soft as the dew on Hermon's sacred mount,  
 Soft as the summer's breath that fans the rose,  
 Descends the' ethereal stream, from that blest fount  
 Open'd in Heaven for all of human woes.

Thus to Elkanah's son, belov'd of Heav'n !  
 And those twin saints in Bethany's fam'd town,  
 With seraph calm the grace of God was giv'n,  
 That warm'd their hearts a *Saviour's love to own*.

But whence it comes—or how—or whither goes,  
 To finite man is not reveal'd to know ;  
 Suffice this truth, whence ev'ry comfort flows,  
 That God fills space—around—above—below !

If, then, the' all-seeing mind of God surveys  
 Each thought, desire, affection, motive, deed ;  
*How pure* those hearts, how holy all the ways  
 Of man *should be*, from sin and folly freed !

Oh ! then, be *mine this grace !* deep in my breast,  
 Essence Divine ! a *throne to Jesus raise :*  
 Let all of *faith* my life on *earth* attest,  
 And all in *Heav'n* be *everlasting praise !*"

Mr. Gracelove concluded the family worship by prayer. He prayed for the second advent of the Saviour of the world ; that " He that hath the keys of David ; He that openeth and no man shutteth, and shutteth and no man openeth," would vouchsafe to his worshipping believers, then before him, to open the kingdom of his heavenly glory ; and that an abundant entrance might be administered unto them hereafter, and unto all who are of the household of faith, within its bright and everlasting portals.

Reader ! " go and do thou likewise ;" and so live in strict and constant obedience to the Divine Will, that, together with him who addresses you, and who devoutly prays for the same

blessedness to himself, you “ may have right to the tree of life, and may enter in through the gates into the city.” \* Remember the promise that is given to such as walk with God : “ They shall hunger no more, neither thirst any more ; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters : and God shall wipe away all tears from their eyes.” †

\* Rev. xii. 14.

† Rev. vii. 16, 17.

## CHAPTER IX.

A WEEK had now elapsed since the departure of the two boys to school, which took place a few days after the excursion narrated in the last chapter, when, one morning, Mrs Gracelove received a letter from Mrs. Sandford, an acquaintance of hers, resident on the beautiful banks of Ullswater. It contained a pressing invitation to pay her a visit; intimating that she had something of moment to communicate to her, and that she was very desirous to obtain her advice, on which she felt she could rely with such implicit confidence.

Before proceeding further, it may be as well to introduce Mrs. Sandford to the reader's notice. The parents of this lady, who were now no more, had been persons of great piety and respectability in the county of York, and had brought up a large family in those principles of religion and virtue, on which alone we can hope for blessings either to parent or child—here or hereafter.

As it not unfrequently happens among members of the same family, some are found to be less teachable than others. Such was the case with the subject of this brief memoir; who, although possessing some highly estimable qualities of temper,—being extremely amiable and of a generous disposition,—yet was she deficient in the higher graces that adorn the Christian character. She was naturally more thoughtless and

volatile than were her sisters; and had, consequently, less improved the opportunities, presented equally to her as to them, of attending to the advice, and imitating the exemplary conduct of her mother, which they had more zealously followed. In addition to these obstacles to a more rapid improvement, arising from mental and physical temperament, she had the great misfortune of being married too early in life. Scarcely had she attained her eighteenth year when she left her parental roof to become mistress of her own house,—to teach and superintend others, when, from her youthful age, inexperience, and volatility, she required to be taught and superintended herself. Neither had her husband, unhappily, much more steadiness of character than his wife. There was an assimilation of temper, as well as of taste, in the married couple; and though the gentleman was ten years older, yet the influence of natural disposition, and the temptations that were offered in the possession of a handsome independent fortune, led him astray from more serious contemplations.

“Wisdom,”—as the wise man says,—“crieth at the gates, at the entry of the city, at the coming in at the doors. O ye simple, understand wisdom.”\* But alas! the pleasures, and cares, and enjoyments of this life of sensual and sinful indulgence, too often incline their votaries to turn a deaf ear to the invitation, and refuse to hear the voice of the charmer, whom he never so wisely.

“But where shall wisdom be found? and where is the place of understanding?”

“Man knoweth not the price thereof, neither is it found in the land of the living.

“The depth saith, It is not in me: and the sea saith, It is not with me.

“It cannot be gotten for gold, neither shall silver be weighed for the price thereof.

\* Prov. viii. 3, 5

"It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

"The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold.

"No mention shall be made of coral, or of pearls; for the price of wisdom is above rubies.

"The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

"Whence then cometh wisdom? and where is the place of understanding?"

To the momentous question, commencing and terminating the above sublime passage of Scripture, which many worldly persons, and possibly Mr. and Mrs. Sandford among the number, are inclined to propound, and in the same spirit that actuated Pilate when he asked our blessed Lord, "*What is truth?*" To this momentous question, I repeat, is the answer given in the concluding part of the same chapter, in thoughts and words of equal beauty and magnificence.

"God understandeth the way thereof, and He knoweth the place thereof . . . .

"When He made a decree for the rain, and a way for the lightning of the thunder:

"Then did He see it, and declare it; He prepared it, yea, and searched it out.

"And unto man He said, Behold, the *fear of the Lord, that is wisdom; and to depart from evil is understanding.*" \*

But alas! such divine wisdom, in its deeply spiritual character, as here described, had not yet been attained unto by the thoughtless Mrs. Sandford, and her too sympathizing husband.

It may naturally be inquired, why the lady's parents, who are represented to have been pious people, permitted their

\* Job xxviii. 12—28.

daughter to contract so worldly an engagement; and the answer may be returned, that the very best of parents, with their most zealous endeavours, cannot always prevent it. Besides, a whispering rumour had been current, at the time of their marriage, that the first celebration of it had been effected at a certain notorious village on the borders of Scotland.

The result of this union had been one son and two daughters; of which latter, Clara, the eldest, had just entered her nineteenth year.

As an intimacy had subsisted between the families for so long a period, especially during the lifetime of the father and mother of Mrs. Sandford, it had not been considered desirable, by the worthy owners of Derwent Cottage, to break off the acquaintance. It is true, that their tastes and feelings, their modes of thinking and acting, did not harmonize together; and had there been no other principle in operation to prevent it, the connexion would have been given up, as regarded the family in question. But Mrs. Gracelove considered that she had a duty to perform to society, as well as towards the daughter of her departed pious friends, irrespective altogether of her mere individual feelings. As a Christian, she conceived there was an obligation imposed upon her, to exert her best endeavours for the reformation of those friends and acquaintance around her who were less favoured with spiritual knowledge than herself. Having "freely received," she felt the force of the divine injunction, "freely give." She was sensible that to "hide her candle under a bushel" was not the way to disperse the moral darkness; and that it was her imperative duty to "let her light so shine before men that they might see her good works, and glorify her Father which is in heaven." \*

To effect this, our benevolent friend was aware required

\* Matt. v. 16.

much of self-denial, and christian love and patience. To refuse all intercourse with persons because their tastes and principles might be dissimilar to her own, would have been to divest herself altogether of the power of being useful to them, as well by the advice to be given as the example to be set. Besides, in proportion to the self-denying charity of the deed, is its acceptableness with God, and value in the sight of men, to be estimated "Charity suffereth long and is kind :—seeketh not her own."

These considerations induced her to accept the invitation she had received, and while she suppressed a latent disinclination to go, arising from uncongeniality of pursuits with those of Mrs. Sandford, she gave full scope to the benevolence and generosity of the christian character.

On the second morning following the arrival of the letter, Mrs. Gracelove ordered the carriage to the door, and immediately took her departure for Patterdale. Not very far from this interesting village, on the south-western shore of Ullswater, was situated the picturesque villa of the lady whom she was on the point of visiting. The distance from Keswick is twenty-one miles, and the road leading to it is diversified by every variety of beautiful and romantic scenery that nature, in her happiest combinations, can display. Winding valleys, skirted by lofty mountains, with an occasional vista opening out to a distant horizon; streams of transparent water gleaming by the pathway side;—luxuriantly swelling hills, precipices, wooded cliffs, cascades, and verdant slopes, exhibited their various enchantments to the never-tiring eye. The charms of Switzerland and the Tyrol may, indeed, surpass those of Cumberland and Westmoreland in magnitude of outline, but they do not exceed them in the richness, beauty, and romance of their splendid scenic attractions.

On arriving at the villa, Mrs. Sandford received her guest

with all that amiable address, and kindness of manner, which was natural to her. She expressed her thanks for Mrs. Gracelove's ready acquiescence with her request, in a tone of voice and feeling which evinced that she had something on her mind of more than ordinary interest.

The first hour after their meeting passed in the usual preliminary inquiries consequent on an interview after the lapse of so many months since the last had taken place,—personal health, family, friends, and acquaintance. At length, the important subject in reserve was opened by Mrs. Sandford, with somewhat of hesitation, in the following manner.

“My dear Mrs. Gracelove,” she commenced, “I have greatly desired to see you, and obtain your friendly advice on a question which deeply interests the happiness of my eldest daughter, Clara; and, indeed, the welfare of all the family. A gentleman, of the name of Merton, has recently made her an offer of marriage. Possessed of large property, and most respectably connected, he presents, in every point of view, a very eligible match, with one slight exception,—that of his being a *Roman Catholic*.

“I should not have hesitated for a moment,” she continued, “had he been a Protestant, and even as it is, such are the advantages of the proposed union, that I am almost inclined to believe, in accordance with my husband and daughter, that I am a little too fastidious in entertaining the objection. I have every reason to suppose that Mr. Merton is a man of good moral character; that he is a regular attendant at chapel; and the world speaks very highly of him as a generous landlord. It is true, my dear Mrs. Gracelove, we were brought up to the Church, and therefore I am bound to esteem it the best; and should be very sorry to leave it, or for any of my children to do so. But yet I am not quite sure that a really good Roman Catholic may not be as estimable a man, and as



good a member of society, as a Protestant. However, be that as it may, Mr. Merton is liberal enough to assure my daughter that he should by no means expect her to accompany him to the chapel; so that she would still continue to enjoy the ministrations of her own place of worship, after her marriage, as she did before. Nevertheless, I am anxious to consult your better judgment; and for this purpose I solicited the act of friendship, which you have so kindly responded to, in paying me this opportune visit."

"It is, indeed, a most grave and important question that you have referred to my consideration," replied the lady of Derwent Cottage, "and can alone be answered by an appeal to that one infallible standard which the word of God supplies. By that great and *only* test of the propriety of human actions, and the soundness of human principles, I feel not the smallest doubt in at once declaring that your present scheme, my dear Mrs. Sandford, is *utterly condemned*."

"There is nothing, in the whole compass of the sacred Scriptures," she observed, "more severely denounced, and more awfully punished, than the sin of *idolatry*,—which is so foul a blot on the escutcheon of the Church of Rome. On this special account, as well as for the general depravity of those nations, were the children of Israel commanded to drive out and *destroy the idolatrous inhabitants of Canaan*, and to possess their country. A very large portion of the Old Testament is taken up with the narrative, condemnation, and punishment of these crimes among the Canaanitish people. It is full of reiterated and most impressive warnings, given to the Israelites, not to offend in a similar manner; and of the fearful desolations, and mournful captivities, which they had to endure when, seduced by their heathen wives and husbands, and despising these warnings, they bowed themselves down before the false gods of the land."

"Listen to what the infallible word of God declares and commands on this subject," continued our friend, opening a Bible at the book of Leviticus :—

" ' Ye shall make you *no idols nor graven image*, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to *bow down unto it ; for I am the Lord your God.*' \*"

" So *hateful* is idolatry in the sight of Jehovah, that the following express command was laid upon the Israelites, to be strictly fulfilled as soon as they should arrive in the land of Canaan :—

" ' The *graven images of their gods shall ye burn with fire* : thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein : for it is an *abomination to the Lord thy God.*

" ' Neither shalt thou bring an abomination into thine house, lest thou be a *cursed thing like it* : but thou shalt utterly detest it, and thou shalt utterly abhor it ; for it is a *cursed thing.*' †

" Again it is said in the 8th chapter of the same book,— ' It shall be, if thou do at all forget the Lord thy God, and walk after *other gods, and serve them, and worship them*, I testify against you this day that ye shall surely *perish.*' "

And, again, it is said in the 27th chapter of the same book,— ' *Cursed be the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman.*' And in Jeremiah xvii. 5 it is said, ' *Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.*' "

" If we turn to the first book of Kings," said Mrs. Grace-love, we there read the awful denunciation of Jehovah against Jeroboam for the same outrage upon the sovereignty of his Maker —

Lev. xxvi. 1

† Deut. vii 25, 26.

“ ‘ Go, tell Jeroboam, Thus saith the Lord God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel,

“ ‘ And rent the kingdom away from the house of David, and gave it thee: and yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes;

“ ‘ But hast done evil above all that were before thee: for thou hast gone and *made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back:*

“ ‘ Therefore, behold. I will bring evil upon the house of Jeroboam, . . . Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat; for the Lord hath spoken it.’ \*

“ Hearken, also, to what the royal Psalmist declares, writing under the inspiration of the Spirit of God:—‘ *Confounded be all they that serve graven images, that boast themselves of idols: worship Him all ye gods.*’ † . . .

“ ‘ Their idols are silver and gold, the work of men’s hands.

“ ‘ They have mouths, but they speak not: eyes have they, but they see not:

“ ‘ They have ears, but they hear not: noses have they, but they smell not:

“ ‘ They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.

“ ‘ *They that make them are like unto them; so is every one that trusteth in them.*’ ‡

“ As the last instance I shall adduce, among many others,” said Mrs. Gracelove, “ pray listen to the following tremendous

\* 1 Kings xiv. 7—11.

† Psalm xcvi. 7.

‡ Psalm cxv. 4—8.

doom pronounced against the inhabitants of Jerusalem on account of their grievous *idolatries*.

“ ‘ Hear ye the word of the Lord, O kings of Judah, and inhabitants of Jerusalem ; Thus saith the Lord of hosts, the God of Israel ; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle.

“ ‘ *Because they have forsaken me, and have estranged this place, and have burned incense in it unto OTHER GODS, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents ;*

“ ‘ They have built also the high places of *Baal*, to burn their sons with fire for burnt offerings *unto Baal*, which I commanded not, nor spake it, neither came it into my mind :

“ ‘ Therefore, behold, the days come, saith the Lord, that this place shall no more be called Tophet, nor the valley of the son of Hinnom, but *The valley of slaughter*.

“ ‘ And I will make void the counsel of Judah and Jerusalem in this place ; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives : and their carcasses will I give to be meat for the fowls of the heaven, and for the beasts of the earth.

“ ‘ And I will make this city desolate, and an hissing ; every one that passeth thereby shall be astonished, and hiss because of all the plagues thereof.

“ ‘ *And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend, in the siege and straitness wherewith their enemies, and they that seek their lives, shall straiten them . . .*

“ ‘ And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, *because of all the houses upon whose roofs they have burned incense*

*unto all the host of hearen, and have poured out drink offerings unto OTHER GODS.\**

"And now, my dear Mrs Sandford," said her friend, "let the appalling doom pronounced against Jerusalem—realized as it was to the *very letter*—deeply impress your mind with the utter abhorrence of the Almighty against the *awful sin of idolatry* in all its varied forms. Let also that illustrious servant of God, who is emphatically styled the Evangelical Prophet, furnish a conclusive commentary on the sinful idol worship which we have just been considering. Jehovah here speaks *Himself*, as recorded by the inspired pen of Isaiah:—

"*Before Me there was no God formed, neither shall there be after Me.*

"*I, even I, am the Lord; and beside Me there is NO SAVIOUR*"†

"But would you place the Roman Catholics," inquired Mrs. Sandford, with somewhat of a disappointed air, "in the same category with the nations of ancient Canaan?"

"Truth, I am sorry to say, compels me to do so," replied her guest. "Idolatry is as much a sin in the present day as it was in the ancient days of which we are speaking. Its offensiveness to the Supreme Being must ever be the same, however different the forms which it may assume; and as long as the *two first commandments* of the Decalogue remain unabrogated, which were intended to last the duration of man, does the crime stand condemned, and will be followed, sooner or later, by its condign punishment.

"I do not mean to say," she continued, "that, on drawing the parallel, I accuse the Roman Catholics of worshipping 'Ashtoreth, the goddess of the Zidonians;' or 'Mileom, the abomination of the Ammonites;' neither that they fall down

\* Jer. xix. 3-13; see also Zeph. i. 4, 5.

† Isaiah xlii. 10, 11.

in adoration before ‘Chemosh, the abomination<sup>\*</sup> of Moab;’ nor before ‘Molech, the abomination of the children of Ammon.’ But this I do say, and with deep sorrow of heart, that they worship saints, and angels, and relics, and give a much more decided religious prominence to their adoration of the Virgin Mary, and to prayers and supplications addressed to her, than to the divine honours they pay to God himself, the Redeemer of the world. Thus, they rob the triune Jehovah of that exclusive homage due *alone to Him*, who has declared himself to be a ‘jealous God,’ and will not give his honour to another; who has said,—‘I am the Lord: that is my name: and my glory will I not give to another, neither my praise to *graven images*’\*.

“Remember what is so solemnly declared in the first five verses of the 20th chapter of Exodus —

“‘I am the Lord thy God

“‘Thou shalt have *no other* gods before me.

“‘Thou shalt not make unto thee *any graven image*, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

“‘Thou shalt not *bow down thyself to them, nor serve them*: for I the Lord thy God am a *jealous* God, visiting the iniquity of the *fathers* upon the children unto the third and fourth generation of them that *hate me*.’”

“Do you not think,” rejoined the lady of the house, “that there is much of exaggerated statement and prejudiced feeling in what the world imputes as a charge against the Romish Church? Mr. Merton denies that they worship either saints, or angels, or images; and it seems but charitable, my dear friend, to give them credit for knowing better what they really do than others can tell them.”

“Pardon me,” dear Mrs. Sandford,” said her honoured

\* Isaiah xlii. 8.

guest ; " it is a spurious charity to credit mere professions against the demonstration of facts,—in opposition to the solemn and deliberate decrees of councils,—the Encyclical letters and injunctions of popes,—missals, prayer-books, creeds, printed and published, and the various doctrinal works of the Romish priesthood. One fact, my dear madam, is worth ten thousand words. It is the grain compared with the chaff,—the fruit with the leaves."

" After so strongly expressed an opinion," exclaimed the half-affrighted hostess, as the golden vision for her daughter appeared dissolving away, " you will, I am sure, pardon me, if I request you to show to me some of the documentary proofs to which you have so pointedly alluded. My motive for asking for them is this, that should we eventually refuse Mr. Merton's offer to my daughter, we may be able to confront his declarations with decisive evidence to the contrary, such as you have referred to, and so terminate the affair."

" You have an undoubted right to demand them," said Mrs. Gracelove ; " and if you had not, candour and a sense of duty would call upon me to produce them. You shall see these written tests the moment I can procure them from Derwent Cottage, and for which I will write immediately. Had I entertained the smallest suspicion of what was to be the subject of our conference, I would have brought them along with me."

The letter was written in the course of the same morning, and committed to the post ; and as the packet could not arrive before the second day following, it was proposed that they should fill up the interval by enjoying a sail on the lake, which was fixed for the succeeding day.

Ullswater is considered by some to present an assemblage of the beauties of all the other lakes. In dimensions it is the largest, with the exception of Windermere ; being about nine







THE HISTORY OF THE CITY OF LONDON, FROM THE FIRST SETTLEMENT TO THE PRESENT TIME.





miles in length and one in breadth ; and abounds with trout, eels, and a fish called skelly or gwiniads, with a few char, but of an inferior quality. The depth of the lake is very considerable, especially in the vicinity of Patterdale, where it is thirty-five fathoms.

This beautiful expanse of water is surrounded on every side, except on the east, by mountain ranges, some of which ascend to a great altitude. Towards Pooley Bridge, however, lying at the foot of the lake and at its northern extremity, they reach but a slight elevation, and are appropriated to the purposes of the farmer, in growing corn and depasturing cattle. But as the traveller approaches the head of the lake, they assume forms of most romantic character and grandeur, both in size and loftiness, while their towering summits penetrate the clouds. The lake lies embosomed within the two counties of Cumberland and Westmoreland, the waters of its eastern and southern shores, and a small part of its northern, washing the latter, and those of the western, the former.

The day appointed for the excursion dawned brightly and propitiously. It had been arranged by Mr and Mrs. Sandford, in order to diversify as much as possible the scenery, and the pleasures of the day, for the gratification of their friend, to proceed in a carriage to the foot of the lake at Pooley Bridge, along the north-western shore, and return by water to Patterdale, lying at the head of it. The advantage of this arrangement is, that the perspective of the latter, as well as the long approach to it, unites, beyond comparison, the most splendid scenery on the lake ; and well merits that the face, rather than the back, should be turned towards it, when sailing on this noble sheet of water.

After partaking of an abundant breakfast, a commodious open carriage drew up to the door, when Mrs Gracelove, Mr. and Mrs Sandford, and their daughter Clara, the subject of

the grave discussion now in agitation, took their places, and were immediately *en route* to the foot of Ullswater.

After passing Glenridding, and the picturesque cottage of the Rev. H. Askew; Stybarrow Crag with its rugged and lofty hull ornamented with oaks; and Glencoyne, the property of the Duke of Norfolk, situated in a lovely valley through which meanders a streamlet dividing the two counties; they arrived at the beautiful domain of Gowbarrow Park. Through this fine property the road passes to the extent of three miles, and which formerly belonged also to his Grace of Norfolk. Lyulph's Tower, situated within its precincts, was erected by his Grace as a hunting-box, and from the summit of which a most interesting view is obtained of the lake, and its bordering mountains.

The party here descended from their carriage to visit the romantic cascade of Airey Force. It is situated at a short distance from the tower, secluded amid enormous rocks and groves of trees; and falls down a tremendous chasm to the depth of eighty feet.

Returning to their vehicle, they passed, on the right of the road, the fine rocky prominence of Yew Crag; and beyond this, the delightful residence of the late John Marshall, Esq., called Hallsteads, gracefully embowered in woods, and resting on a gentle eminence that stretches into the lake, and commanding a noble prospect. Further onward, they passed, in succession, a number of gentlemen's seats that adorn the banks of the bright waters they were skirting. Among the most conspicuous of these are, Lemon House, belonging to John Raw, Esq.; Beaithorn Cottage, and the beautiful mansion of Watermillock, the property of Jonathan Scott, Esq.; and Rampsbeck Lodge, the picturesque villa of B. E. Stag, Esq.; at which latter is a fourteen-gun battery, adding a novel interest to the rural scene. The whole of these elegant

villas command, in diversity of view, all that is superb and captivating in lake scenery; while, as objects of landscape themselves, they serve to complete the picture with the charm of animated life.

In the neighbourhood of Pooley Bridge the party ascended the Hill of Dunmallet, on the summit of which are the remains of a Roman fort, surrounded by a fosse, which served, in days of yore, to guard the lake, and maintain the communication between Ambleside and Brougham.

From hence they crossed the bridge thrown over the river Eamont, which forms a channel for the superfluous waters of the lake, and marks the line of demarcation between the counties of Cumberland and Westmoreland. The bridge lies in the immediate vicinity of King Arthur's Round Table, once the resort of knights of the tournament in the olden times of chivalry. Here terminated the carriage part of the excursion by their arriving at Pooley Bridge.

A boat was now speedily engaged for the purpose of conveying them along the entire length of these transparent waters. The form of the lake has been, not unaptly, likened to the letter Z, though much less acute in its angles. It is divided into three reaches, each surpassing in romantic beauty the one left behind, as the tourist sails along towards its head; till the unrivalled magnificence of the finished picture at length beams forth, in all its lustre, at its southern extremity.

As the boat steered her mid-way course along the first reach,—a fine sheet of water three miles in length, bordered by gently sloping hills on each shore,—the giant Swarth Fell, barren and almost perpendicular in its descent, was seen on the left-hand; and, in front, Hallen Fell, with their huge rocks and shaggy crests. On the right was presented to the eye the undulating shore, with its beautiful villas, past which the gratified party had so recently driven.

"A most perilous circumstance," observed Mr. Sandford, addressing his guest, as he pointed to Swarth Fell, "occurred on that mountain to the late Mr. Hasell, the owner of Dalemain. Being out hunting one morning, he plunged with his horse, in the excitement of the chase, into a position from which there was no retreat, either backwards or forwards; except, as regards the latter, at the imminent risk of his life. It was a forlorn hope, and accordingly to be faced with a desperate boldness. He therefore dismounted, and leaning against the side of his horse, each, as it were, supporting the other, they slid down the precipitous side of the mountain; and, wonderful to say, arrived at the bottom in safety. Neither before nor since that time has any person been known to have descended the mountain, either with his horse or without it, whether sliding, or walking, or by any other process whatever."

The second, or middle reach, which extends about four miles, is entered at the point where the boat rounds the promontory formed by Hallen Fell, on the left hand. Here are seen the mountain ranges of Birk Fell and Place Fell; and in front the mighty form of Helvellyn losing his summit in the clouds. The right hand discloses to greater advantage, and to a front view, the fine residence of Hallsteads, with its sloping lawn; as, also, Gowbarrow Park and Lyulph's Tower.

The third, or upper reach, is two miles long; and offers to the lover of nature the choicest combination of all the objects of a perfect landscape, and greatly transcends, in majesty and beauty, every other part of Ullswater. An assemblage of lofty mountains of varied outlines, and marked by deep and rugged precipices, now occupies the field of vision. Their sides are covered with purple heath, displaying a rich contrast to the green and yellow tints exhibited around them; while a mighty group of ridges, peaks, and pinnacles, here unite into one splendid *ensemble*, to captivate the eye and the heart, and to

raise devout aspirations to the great and beneficent Being who made them all.

On the left, in ascending this reach, the view ranges over the towering mountain called Place Fell ; and on the right, Stybarrow Crag, crowned with picturesque oaks shooting up from its crevices, and the lofty ridges of Helvellyn and Fairfield. Conspicuous among these rises, in bold relief, a remarkable hill, called St. Sunday Crag. Immediately in front, and at the head of this noble expanse, lies the valley of Patterdale, with its romantically-situated town. The surface of the lake is here diversified by four islands, of small dimensions but of interesting appearance, called House Holme, Ling Holme, Wall Holme, and Cherry Holme ; the former of which affords an advantageous position for surveying the superb panorama of the scenic glories of Ullswater.

After being occupied two hours in rowing from the foot to the head of the lake, through a distance of nine miles, the party now left the boat, and stepped once more into the carriage, which had been ordered to meet them at Patterdale, for the purpose of conveying them home. On their return, Mr. Sandford pointed out to Mrs. Gracelove, Patterdale Hall, the beautiful residence of William Marshall, Esq., the Member of Parliament for Carlisle. It was once the seat of a family named Mounsey, who obtained the appellation of "kings of Patterdale," in consequence of a gallant action fought by a valiant member of it with a band of Scotch marauders, at the pass of Stybarrow Crag ; whom, with the aid of a few shepherds, he defeated and drove back.

"And now," said Mr. Sandford, as he handed the ladies from the carriage at the door of his mansion, "I think we have well earned the good services of the cook ; and, as I heard you say, my dear Mrs. Gracelove, that you were very partial to trout, I have ordered the best specimen which our lake affords



to be served up for your gratification, and which were caught this very morning. It seems but a poetical justice that, as you have admired so much the beautiful *surface* of our transparent waters, you should enjoy some of the treasures hidden *beneath* them. I will not promise you," he continued, laughingly, "quite as large a dish of them as was enclosed in a net, some time ago, by a fisherman in the neighbourhood; for, without any poetical figure whatever, I must tell you, that he caught, at a single draught, *twelve thousand trouts*."

"It does sound, indeed," replied Mrs. Gracelove, "very much like the licence of poetry; but on your knowledge of it, as a fact, I cannot but rely. I must confess, however, that it is a very extraordinary circumstance, and proves the amazing fecundity of Ullswater, beyond any comparison with the other lakes of the two counties."

"Such is the truth," responded our host; "and, in addition to the number, may also be stated the size of some of these fish, which have, occasionally, been taken of the enormous weight of *thirty pounds*; and, to sum up the whole of their merits, their flavour is equal both to their number and size."

An excellent repast terminated the day's excursion, of which the trout, so highly eulogized, formed the prominent dish; and the family retired to rest after the fatigues of the day. But, to the great grief of our friend, their retirement for the night was unhallowed by that family worship, which, rising from sincere and grateful hearts, while it offers thanksgivings to God for past mercies, lays a holy foundation, through the merits of the Redeemer, for blessings to come.

On the following morning, while walking in the garden before breakfast, with the lady of the house, she took the opportunity of speaking to her on the subject. She insisted, with candour and firmness, yet with kindness, on the *imperative obligation* resting upon every family to perform this

essential duty. She referred her to that striking passage in Jeremiah, where the prophet invokes the Almighty to vindicate his violated sovereignty by severe chastisements against such offenders—‘Pour out thy fury,’ he says, ‘upon the heathen that know thee not, and upon the *families that call not on thy name.*’ \*

“Pardon me, my dear Mrs. Sandford,” she observed, “if I say, that it is Christianity, *without Christ*, to profess and *not* to *practise*. It is like the air-bubbles blown by children from the ends of pipes,—very fair outside, with reflected rays of light, but full of emptiness within, and which a mere breath will burst. We should all of us studiously remember what is said, in the Gospel of St. Matthew, about cleaning the ‘*outside* of the cup and of the platter,’ and about ‘*whited sepulchres*’—and *who* it is that *says it*” †

“I feel that we are quite open to your friendly expostulation,” replied Mrs. Sandford. “for I am conscious of the propriety of having family prayers in the domestic establishment of every Christian. Mr. Sandford, however, is of a different opinion. His argument is, ‘that the Almighty is perfectly acquainted with our wants without our *telling* Him, and that, *therefore*, it is a *superfluous* ceremony.’”

“This is a very strange doctrine truly,” remarked Mrs. Gracelove. “Such a principle would *close the door* of every church and chapel throughout *Christendom*; would prostrate every family altar; seal up every lip; deaden every heart; banish prayer from the world; and degrade mankind to a lower scale than the beasts that perish. This would, indeed, be to frustrate the grace of God, and to bar all access to the pardon and acceptance of our Divine Maker. Mr. Sandford can never have read his Bible,” she further observed, “or such a wild theory, to speak mildly of it, could never have entered his

\* Jer. x. 25.

† Matt. xxiii. 25—28.

head; for I am quite unwilling to entertain the other and more fatal alternative—that he has read but does not *believe*, or believing will not *obey*. This would reduce the question to one of infidelity; or, in the latter case, to something very proximate to it—a crime of such magnitude against the sovereignty of heaven, as I will not for a moment suppose your husband capable of committing.”

“Oh, no!” answered Mrs. Sandford with somewhat of emotion, “I thank God my husband is not an infidel, though I regret to say, less strict in his religious duties than he ought to be.”

“Let me for an instant, my dear friend,” resumed the former, recall to your remembrance three or four of the most powerful and authoritative exhortations to the duty of prayer contained in the sacred Scriptures; which, had your husband ever read, with the smallest attention, would never have suffered him to entertain the opinion to which you have just alluded. The subject is so familiar, and so deeply interesting to my mind, as to require no effort of memory to recollect the very words themselves.

“The zealous apostle of the Gentiles, in addressing his Ephesian converts, thus enjoins upon them this sacred duty—‘Take the sword of the Spirit, which is the Word of God: *Praying always, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.*’\* In his Epistle to the Romans, he affectionately beseeches them to continue ‘*instant in prayer*;’† and to the Thessalonians he gives the same short but energetic admonition, to ‘*pray without ceasing.*’‡

“If we turn,” said this exemplary woman, “to the Gospel

\* Eph. vi. 17, 18.

† Rom. xii. 12.

‡ 1 Thess. v. 17.

of St. Luke, we shall find a more illustrious authority still, in the person of our blessed Lord Himself. In addressing his disciples—‘He spake a parable unto them to this end, that men ought *always to pray and not to faint.*’\* And in a subsequent chapter of the same Gospel, He delivered the following momentous warning, on the subject of prayer, to the disciples who accompanied Him—‘Watch ye therefore, and *pray always*, that ye may be accounted *worthy to escape* all these things that shall come to pass, and to stand before the Son of man’†

“To these solemn injunctions,” she added, “did our adorable Saviour give a Divine sanction in his *own person*. How often did He *pray Himself* to his heavenly Father, and with what fervency of spirit!”

“They are, doubtless, striking passages, observed the lady of the house, “and if you will have the kindness to write down the texts on a slip of paper, I will take an opportunity, on some early day, to call Mr Sandford’s serious attention to them in the Bible. I assure you, he is very amiable, and by no means an unreasonable man, if you can but fix his attention and awaken his judgment by the force of evidence, though I fear, like myself, he is sometimes very thoughtless.”

“I most truly hope you will succeed,” replied her pious guest, “for I can consider no family strictly Christian, and sincere in their religion, who raise not up an altar of Divine worship, within the bosom of their household, to the praise and glory of God. Let us never forget,—in order that we may be delivered from it,—the awful curse which I have already alluded to, invoked by the prophet Jeremiah, on the heads of the *prayerless*.

“‘All Scripture,’ we are told, ‘is given by inspiration of

\* Luke xviii. 1.

† Luke xvi. 36.

God ; \* therefore does the Almighty, by the voice of his inspired prophet speak *Himself* the words of this fearful malediction. Do, my dear Mrs. Sandford," she said with emotion, "reflect deeply and seriously upon this important subject—

" ' Be wise *to-day* !—'tis *madness* to *defer* !  
Next day the fatal precedent will plead,—  
Thus on,—till wisdom is pushed out of life.  
Procrastination is the *thief of time*,  
Year after year it steals, till all is fled,  
And to the mercies of a *moment* leaves  
'The *vast concerns of an eternal scene* ! ' " †

\* 2 Tim. iii. 16.

† Cowper.

## CHAPTER XII.

THE books at length arrived for which Mrs. Gracelove had sent to Derwent Cottage. They contained the printed and published documents, written and promulgated by the authority of the Romish Church, with the testimony of which, in favour of her argument, she felt she could enter the lists against her half sceptical opponent with triumphant success.

The moment was favourable for the resumed discussion, for, immediately after breakfast, Mr Sandford had taken his gun and gone out shooting, Miss Sandford had proceeded on a visit to a friend in the neighbourhood; and her brother and sister, several years younger than herself, were at school. Thus the *te-te-à-tête* was complete, and required nothing to secure it from interruption.

“ I have received my packet,” said Mrs. Gracelove to her friend, as she closed the door of the library into which she had entered, and where the latter was seated, “ and shall now, with your good pleasure, lay before you the most conclusive proofs of the truth of my assertions, made three days ago, when the subject was first named between us. You will remember I charged the Roman Catholics with *idolatry*; with worshipping *saints*, and *angels*, and *images*; and with not only *worshipping the Virgin Mary*, but with offering to her a *more decided and fervent adoration* than even to the *Redeemer of the world Himself*.

“ Such, indeed, was the accusation you made,” replied Mrs. Sandford ; “ and I trust I have sufficient wisdom both to feel and to declare myself convinced, should your testimony bear anything like a relative proportion to the strength of your assertions, and the confidence you entertain of proving your case. At the same time, I must acknowledge,” she added, “ that it gives me much pain to think there should exist any objection whatever against Mr. Merton ; for I assure you, my dear Mrs. Gracelove, we are all very partial to him, and the young lady, as you may suppose, not the least so.”

“ Before entering on my task,” said her honoured guest. “ let me remind you, that all I shall advance will be on the authority of the *Church of Rome itself*. The evidence against that Church will proceed, if I may be allowed the expression, out of its own mouth. No surmise of my own will be given ; no opinion expressed which is not supported by undeniable facts drawn from the decrees of councils—the Roman Breviary, Catechism Psalter, devotional books, and the rescripts of popes.

“ I will now read to you,” continued our worthy friend, “ a decree passed in the 25th session of the Council of Trent respecting *saint-worship*. It is as follows :—‘ This holy synod teaches all the bishops, &c., diligently to instruct the faithful respecting the *intercession* and *invocation* of *saints*, the *honour due to reclus*, and the *lawful use of images* ; teaching them that the saints reigning with Christ offer their prayers to God for men ; that it is good and useful *suppliantly* to *invoke them* ; that those who deny that the saints are to be *invoked*,—or who say that the *invocation* of them, to pray for us, is *idolatry*,—or that it opposes the word of God, and the honour of the *one Mediator* between God and men, Jesus Christ,—or that it is foolish to supplicate with the voice or mind the saints reigning in heaven ;—that those persons *entertain impious sentiments*.’

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"Pray remark," said Mrs. Gracelove, "what the Church of Rome here commands her bishops and other ecclesiastics to teach on the subject of saint-worship:—1st. That the saints are *reigning* with Christ;—2nd. That it is good and useful *suppliantly* to *invoke* them;—3rd. That they are to be invoked *mentally* as well as *orally*; and that whoever presumes to think differently entertains *impious* sentiments.

"This same 25th Session gives the following instruction with regard to relics:—'Those who affirm that *veneration* and *honour* are not due to the *relics of the saints*; or that it is useless for the faithful to honour them and other holy monuments; and that it is in vain to *frequent their tombs* for the sake of obtaining the *help of the saints*; those persons are altogether to be *condemned*, and as the Church long since condemned them, so does she *now* condemn them.' In the same 25th session, it is said, 'that many *benefits are conferred by these relics from God upon men*.'

"Observe, then," continued the faithful monitress, "with respect to relics:—1st. There is a kind of worship or *veneration to be paid to them*;—2nd. Benefits from God are to be obtained *through* them.—3rd. The places where they are deposited (as the sepulchres and monuments of the saints) are to be *religiously* visited;—4th. That those who say anything against this *relic-worship*, this *working of miracles by relics*, those pilgrimages to relics and tombs, where they may be found, are to be altogether *condemned*, and are actually by the *Church condemned*.

"Thus, my dear Mrs. Sandford, you have here accurately extracted from the decree of the last general council of the Romish Church, the doctrine respecting the worship to be given to the *souls* of the *saints reigning* in heaven, and to their bodies in a state of corruption in the earth. The *angels* do not worship the former, nor do the *worms* spare the latter, yet—Romanists are to *worship both*!\*

\* Vide Tract XVI. Ref. Soc.



"I will now give you," she continued, "two or three extracts from the Catechism of the Council of Trent, which, it is to be observed, is the *Directory to the Romish Clergy* as regards their instruction to the people. In that Catechism, part 1, is contained the following instruction on the subject of prayer:—'That the *saints* are to be *prayed* to, is a truth so firmly established in the Church of God, that the pious mind cannot experience a *shadow of doubt* on the subject.' In the same page, prayer to the Virgin is thus taught:—'To this form of thanksgiving, the Church of God has wisely added *prayers* to, and an *invocation* of, the most Holy Mother of God; by which we *piously* and *suppliantly* may fly to her, that by her *intercession* she may *conciliate* God to us miserable sinners, and *obtain* for us the *blessings* which we want for *this life* and the *life to come*.'

"In the chapter on prayer, whence these extracts are taken, the reader is referred to another part of the same Catechism, with regard to the first commandment, and where we find the following passage:—'In the exposition of this precept, the faithful are also to be accurately taught, that the *veneration* and *invocation* of angels, and saints, and happy souls, who enjoy the glory of heaven; and the *worship* (*cultum*) which the Catholic Church has *always paid* even to the *bodies* and *ashes* of the saints, are *not forbidden* by this commandment.'

"Some of these expressions," interrupted Mrs. Sandford, "are rather startling, I allow. But ought they not to be taken in a purely figurative sense, without resting on the merely literal import? I beg pardon, however, for the interruption," she added, "as I think it will be better to listen patiently to all your references, and extracts from Romish books, before I venture on giving my opinion."

"Unless language be *altogether figurative*," replied her

friend, "divested of all substantial meaning and reality, these phrases and declarations must signify what the terms imply, and nothing else. When a man speaks of a '*horse-chestnut*,'" she said, with a good-natured smile, "we are not to understand him to mean a '*chestnut-horse*.' The only other alternative would be, to suppose that he did not know what he was saying; but, like the Cumæan Sybil of old, uttered his crude ideas in all the raving wildness of a disordered imagination.

"But," she continued, "I will proceed with my task; and we can discuss the points afterwards, should you think it necessary. I will now give you some striking specimens of prayers to saints, extracted from Roman Catholic books of devotion.

"In the last edition of the Breviary, published at Lyons in 1816, we read as follows:—O most pious Virgin Mary, remember that it has never been heard that any one running to *thy protection*, imploring *thy help*, seeking *thy suffrages*, has been forsaken. I, animated by this confidence, run to thee, O Virgin Mother of virgins; I come to thee, before thee I stand a groaning sinner. O Mother of the Word, do not despise my words, but propitious hear and grant. Amen.' Again:—'O my holy Lady Mary. I commit myself unto thy blessed faithfulness and singular guardianship, and unto the bosom of thy compassion; I commend my soul and my body to thee to-day, —and every day—and at the *hour of my death*; I commit *all my hope and consolation*, all my distresses and miseries, my life and the end of my life, *unto thee*; that by thy most holy *intercession*, and by thy *merits*, all my works may be directed and disposed according to thine and thy Son's will, by thy most holy virginity and immaculate conception, O Virgin most pure, *cleanse* my heart and my flesh. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.' \*

\* Office of the Immaculate Conception, B. M. V. Roman Breviary, part Vernal, p. 640.

“ Again, in the same book, we find this most unscriptural prayer : ‘ O blessed Mary, who can adequately pay the debt of gratitude, and the meed of praise, to thee who by thy *wonderful assent* didst help a ruined world ?’ What praises shall the frailty of the human race pay to thee, who by thy *sole* agreement, didst *find out the way of recovering it* ? Receive thou our empty thanksgivings, disproportioned to thy merits ; and when thou hast received our vows, *obtain pardon* for our sins by thy prayers. Admit our prayers within the sanctuary of audience, and bring back to us the remedy of *reconciliation*.’ ”

“ We read, again, the following . ‘ Let what we offer through thee *be pardonable by thee* ; let that be obtainable which we entreat with believing minds. Receive what we offer, *bestow* what we ask, *pardon* what we fear, because thou art the *only hope of sinners*. *Through thee* we hope for the *pardon* of our sins ; and *in thee*, most blessed one, is the expectation of our rewards. Holy Mary, relieve the miserable, help the weak, comfort the mourners ; pray for the people, interpose for the clergy, intercede for the troubled female sex. Let all feel thy help, as many as celebrate thy conception.’ ”\*

“ And now,” said Mrs. Graceclove, “ I will read you an extract from a Roman Catholic book, entitled the ‘ Devotion and Office of the Sacred Heart of Jesus Christ, with its Nature, Origin, Progress &c. including the Devotions to the Sacred Heart of Mary, &c., and the Indult of His Holiness Pope Pius VII. in favour of it ; for the use of the Midland District. London, printed and sold by Keating and Brown, Duke Street Grosvenor Square 1821.’ ”

“ ‘ *Devotion to the Sacred Heart of Mary.*

“ ‘ SECTION I.

“ ‘ As the adorable heart of Jesus was formed in the chaste

\* Rom. Brev. at the Feast of Conception, B. V. M. Dec. 8th.

womb of the blessed Virgin, and of her blood and substance, so we cannot, in a more proper and agreeable manner, show our devotion to the sacred heart of the Son, than by dedicating some part of the said devotion to the ever pure heart of the Mother. For you have two hearts here united in the most strict alliance and tender conformity of sentiments; so that, *'tis not in nature to please the one, without making yourself agreeable to the other, and acceptable to both.* Go, then, devout client, go to the heart of Jesus, BUT LET YOUR WAY BE THROUGH THE HEART OF MARY. The sword of grief which pierced her soul, opens you a passage; enter by the wound love has made. advance to the heart of Jesus, and rest there even to death itself. *Presume not to separate and divide two objects so intimately ONE, or united together; but ask redress in all your exigences from the heart of Jesus, and ask this redress through the heart of Mary.'*

“ This form and method of worship is the *doctrine* and the *very spirit* of God's church; it is what she teaches us in the *unanimous* voice and practice of the faithful, *who will by no means that Jesus and Mary should be separated from each other in our prayers, praises, and affections.* This consideration has engaged the sovereign Pontiffs, and head Pastors of the church, to give the *self-same sanction* to the pious practices *instituted* in honour of the sacred heart of *Mary*, as they give to those of the *adorable heart of Jesus*; both within their proper limits. They *both* have *equally* their feasts and solemnities; *both* their associations, and those, too, *equally enriched with the treasures of the church*, under the liberal dispensations of its governors. Many are the pious and virtuous souls who have drawn most signal fruit and advantage from their devotions

“ ‘ Come, then, hardened and inveterate sinner, how great soever your crimes may be! Come and behold’ *Mary*

STRETCHES OUT HER HAND, OPENS HER BREAST TO RECEIVE YOU; though *insensible* to the great concerns of your salvation, though *unfortunately proof against the most engaging invitations and inspiration of the Holy Ghost*, FLING YOURSELF AT THE FEET of *this powerful advocate*. Her throne, though so exalted, has nothing forbidding, nothing dreadful; her heart is all love and tenderness.'

" ' SECTION II.

" ' *Act of Consecration to the Sacred Heart of Mary.*

" ' O holy mother of God, glorious *queen of heaven and earth!* I choose thee this day for my Mother, my *Queen*, and my *Advocate*, at the throne of thy Divine Son.'

" At page 205 are given 'various salutations and benedictions to the honour of our blessed Lady,' among which are the following.—

" ' Hail, Mary, Lady and *Mistress of the world*, to whom *all power* has been *given both in heaven and earth*.

" ' Hail, Mary. *Queen of my Heart*, my *Mother*, my sweetness, and my love.'

" Listen to the following, my dear friend," said Mrs. Grace-  
love, "and doubt, if you can, after all that has preceded it, whether the Roman Catholic Church be an idolatrous church. Indeed, in this passage, as in many others, the more awful charge of *blasphemy* might be preferred.

" It is entitled, 'An Angelical Exercise.'

" ' FRIDAY.

" ' I reverence you, O sacred Virgin Mary, the holy *ark of the covenant*; and together with all the good thoughts of all good men upon earth, and all the blessed spirits in heaven, do bless and praise you infinitely, for that you are THE GREAT MEDIATRIX BETWEEN GOD AND MAN, OBTAINING FOR SINNERS ALL THEY CAN ASK, OR DEMAND, OF THE BLESSED TRINITY. Hail Mary!'

" I shall again astound your ears, as I cannot but believe I have done already, said the missionary guest to her half, if not wholly convinced hostess, by reading the following extract from a work entitled 'The Glories of Mary,' in great request and estimation among Roman Catholics.—Fifth edition, printed by Coyne, Dublin, and originally composed by Liguori, who was canonized on the 26th May, 1839, by Pope Gregory XVI.

" ' Mary is, then, *queen of the universe*, since Jesus is its King. Thus, as St. Bernardine again observes, as many creatures as obey God, *so many obey the glorious Virgin*: every thing in heaven and earth, which is subject to God, is also *under the empire of his most holy mother.*' (p. 28.)

" ' Pity us, then, queen of mercy, and think of our salvation. Say not (that I may use the expression of St. Gregory of Nicomedia) that our sins render us unworthy of your aid, for your clemency surpasses our malice. Nothing resists your power, because the Creator of all honours you as his Mother, regarding *your glory as his own*. Mary owes her Son an infinite debt of gratitude, for choosing her for his mother, but it is not less true to say—THAT JESUS CHRIST HAS CONTRACTED A SPECIES OF OBLIGATION TOWARDS HER, FOR THE HUMAN EXISTENCE HE RECEIVED FROM HER, and in *return* for this benefit he honours her by *hearing her prayers*' (p. 31.)

" Especially mark this," said our friend,—"The omnipotent God considered a *debtor* to the creature of His own hand!—sinful dust and ashes!—But to proceed—

" ' Let us go, then, Christians, let us go to this most gracious Queen, and *crowd around her throne*, without being deterred by our crimes and abominations. Let us be convinced, that if Mary has been crowned *Queen of mercy*, it is in order that the greatest sinners, who recommend themselves to her prayers, may be *saved by her intercession* and form *her crown in heaven.*' (p. 35.)

“ ‘Queen of heaven and earth! Mother of God! My Sovereign Mistress! I present myself before you as a poor mendicant before a mighty queen. From the height of your throne, deign to cast your eyes on a miserable sinner, and lose not sight of him till, by your prayers, *you render him truly holy.*

“ ‘O illustrious Virgin! You are *Queen of the universe*, and consequently *mine*; I desire, then, to *consecrate myself* more particularly to *your service*. *Dispose* of me according to *your good pleasure*; *direct me*; I abandon myself *wholly to your guidance*; never more let me be guided by myself; chastise me if I *disobey you*; your correction will be sweet and agreeable. I am, then, no longer mine. I am *yours*. *Save me*, O powerful Queen, *save me* by your *intercession* with your Son.’ (p. 38.)

“ ‘We read in the second Book of Kings that a woman of Thecua (and she is praised for her wisdom) having once presented herself before David, said: My Lord, I had two sons, both quarrelled, and one of them killed the other; the officers of justice have seized on the former, and after having lost one, I see myself on the point of losing the other; have pity on me, and do not permit them to take his life. David, being greatly affected, caused the aggressor to be set at large. This is precisely Mary’s language to the Sovereign Judge, when she sees him irritated against sinners, who fly to *her for protection*. “Lord,” does she say, “I had two sons, *Jesus and man*: man nailed Jesus to the cross, justice loudly demands vengeance—can you deprive me of the second, after I have already lost the first? Ah, no, certainly God will not condemn the sinner who has *recourse to Mary*, and for whom she prays. Having given her to him for mother, he is quite willing she should exercise the duties of a parent, and this she does with a goodness, fidelity, and love, that cannot be expressed. Let every sinner, then, *address himself* to this

blessed *Virgin*, in those words of St. Bonaventure: O, my Mother and *Patroness*! my sins render me unworthy of approaching you. I should expect nothing but chastisement from your hands; but though you were to *deprive* me even of *life*, I will never lose *confidence in your intercession*. I place in you *all confidence*, and, provided I may be happy enough to DIE BEFORE YOUR IMAGE, and implore your mercy, I shall firmly hope to join in heaven that innumerable multitude who have been *saved by your intercession*.' (p. 92.)

" 'Holy Virgin, my amiable mistress and mother, I tenderly love you; and, because I love you, your name is dear to me. I resolve to *invoke* it during life, and, above all, at the *hour of death*. For the glory of your name, I will say to you in the affecting sentiments of St. Bonaventure:—"When my soul departs from my body, graciously come forth to meet and *receive it*; do not refuse, O Mary, to *console* it by your sweet presence: *be its ladder and its way to ascend to heaven*. In fine, obtain for it *pardon and eternal rest*.' (p. 262 )

" 'O Jesus! O Mary! May your names live in my heart, and in the hearts of all men! May I forget all other names, in order to remember your admirable names alone! O Jesus, my Redeemer! O Mary, my Mother! when my last hour shall come, when my soul shall be at the eve of its departure from the world, grant, I beseech you, that my last words may be Jesus—Mary! I love you Jesus! Mary! I give you my heart and my soul. Amen.' (p. 263 )

"And now, my dear Mrs. Sandford," inquired her guest, "is all that I have just read to you, or indeed any portion of it whatever, to be understood, as you seemed inclined to express it, 'in a purely figurative sense?' Is that which is here addressed to the Virgin any thing but the most unequivocal, undisguised, and downright *idolatry*? Or can any sophistry, however subtle, on the part of Roman Catholics, explain away such impassioned language, such fervent prayers,



addresses, and supplications, derived from their *own* devotional works, as *not* intending or meaning an *idolatrous worship of her?*"

"I feel quite unable to make any reply," answered the lady of the house with a tremulous voice, "after what I have just heard. But pray proceed with your illustrations."

"The following specimen of idol-worship, and something very much worse," observed our friend, "is extracted from a work composed by a Roman Catholic priest, entitled, 'A portrait of the admirable Joseph.'—Dublin, 1838.

" 'O most desirable Jesus! O most amiable Mary! O most dear Joseph! O Holy Trinity.' (p. 35 )

" 'O Jesus, Mary, and Joseph, most blessed Trinity, bless me with the triple benediction of the most holy Lord.'

"Such revolting blasphemy, for what else can it be termed? occurs in a variety of places in the book just cited.

"But let us now turn, for a moment, to the pope himself,—the *infallible* head of the Romish Church, as declared by its votaries. At the close of the Encyclical letter of Gregory XVI. promulgated in 1832, we find the sovereign pontiff thus expressing himself—

" 'That all may have a successful and happy issue, let us raise our eyes to the *most blessed Virgin*, who *alone* destroys heresies, who is our *greatest hope*, yea, the *entire ground of our hope*.'

"Thus, then, if it should be affirmed by Romanists, or by their brethren in disguise, that the statements of *inferior* ecclesiastics do not represent the doctrines of their church, we have his '*Holiness*' *himself* at once settling the question as to the idolatrous, pre-eminent, and almost exclusive worship of the Virgin Mary, in whom *all trust and dependence is placed*.

"The Rev. and learned Dr. Cumming, in his '*Lectures for the Times*,' " continued Mrs. Gracelove, "has given the following copy of the Lord's prayer, addressed to the Virgin Mary,

in which her name takes the place of our blessed Lord's; whether blasphemously or not," she observed, "I leave you, my dear Mrs. Sandford, to decide. The copy was taken by the worthy divine himself from the original illuminated card, sold in the Continental book-shops:—

“ ‘ À MARIE.

“ ‘ Notre mère, qui êtes aux cieux ; O Marie ! que votre nom soit beni à jamais ; que votre amour vienne à tous les cœurs ; que vos desirs s’accomplissent en la terre comme au ciel. Donnez nous aujourd’hui la grace et la miséricorde ; *Donnez nous le pardon de nos fautes*, comme nous l’espérons de votre bonté sans bornes ; et ne nous laissez plus succomber à la tentation, mais *delivrez nous du mal*. Ainsi soit il.’

“ I shall continue my documentary evidence from Romish publications,” observed the lady of Derwent Cottage, “ though I fear it has already wearied you ; but which its deep importance forbids me to curtail ; by reading to you the following extracts from the Psalter of St. Bonaventure, in honour, and to the distinction of whom, the Romish Missal contains a special collect. \*

“ The Athanasian Creed is thus perverted and desecrated by the canonised cardinal :—

“ ‘ Whosoever wishes to be *saved*, it is necessary above all things, that he have a firm faith *concerning Mary ; which unless he keep whole and entire, he will without doubt perish eternally*. She alone, continuing a Virgin, brought forth—she *alone* destroys all heresies,’ &c.

“ The Litany is thus given,—‘ Be merciful unto us and spare us, O lady,—*deliver us from all evil, from the anger and the wrath of God*,—from presumption and despair. By the joy at the incarnation of Christ:—By the grief and anguish at his passion ;—by the joy at his ascension—by the joy at his

coronation—in the hour of death, in the examination of the Judge, and *from the torments of the damned deliver us, O Mary. We sinners do beseech thee to hear us.*\*

“ The Te Deum by Bonaventure is as follows,—‘ We praise thee as the mother of God,—we confess thee Mary, the Virgin. All the earth doth worship thee, the *spouse* of the eternal Father. Thee all angels and archangels,—Thee, thrones and principalities *faithfully obey* ;—to thee all choirs—to thee cherubim and seraphim—to thee every angelic creature,—cry aloud, holy, holy, holy art thou Mary, Mother of God, and Virgin,’ &c.

“ From the body of the Psalter, or version of the Psalms, as given by the Cardinal,” continued Mrs. Gracelove, “ and which is entitled the ‘Psalter of the Blessed Virgin, compiled in honour of the Mother of Jesus Christ, our Lord,’ I will read to you a few extracts. The first Psalm commences thus—‘ Blessed is the man that loves thy name, O Mary the Virgin. Thy grace will comfort him, and he shall be as a tree watered from fountains of water,’ &c. The second Psalm is thus given, —‘ Why have our enemies raged and meditated vain things against us? *Let thy right hand protect us, O Mother of God. Come unto her* all ye that labour and are heavy laden, and *she will give you rest.*’

“ The ninety-fifth Psalm is paraphrased in the following manner :—‘ O come let us sing unto our Lady, let us heartily rejoice in Mary our Queen, who *brings us salvation*. Let us come before her presence with joy, and praise her together in songs,’ &c.

“ The fifty-first Psalm is thus expressed—‘ Have mercy upon me, O Lady, who are called the mother of mercy, and according

\* The Rev. Dr. Cumming has in his possession the whole Te Deum, Athanasian Creed, and Litany, thus altered by Bonaventure, in Latin, from which these extracts are accurately taken.

to thy great compassions, *cleanse me from all my sins, pour thy grace upon me, and take not thy mercy away from me.*' &c.

"That the Virgin Mary, according to the salutation of the Angel Gabriel, was 'highly favoured;'—that she was 'blessed among women,'\* there can be no doubt whatever. But there can also be as little doubt, according to the very expression employed on this angelic mission, that she was *but* a '*woman.*' Therefore, was she *not* to be *divinely worshipped*, neither indeed *worshipped at all*. Whoever, therefore, presumes to pay to her divine honours—a false adoration—violates as well the *first* as the *second* commandment; transgresses against the glorious Majesty of Heaven—the ONE SUPREME throughout the boundless universe.

"In order to throw the fullest light on this interesting subject, let us consider what were the sentiments entertained towards the Virgin by her own Divine Son, according to the flesh. We have the most decisive testimony on this important point in the Gospel of St. Matthew. In the 12th chapter we read as follows:—

" 'While He yet talked to the people, behold his mother and his brethren stood without, desiring to speak with him.

" 'Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

" 'But He answered and said unto him that told him, *Who is my mother?* and who are my brethren?

" 'And He stretched forth his hand toward his *disciples* and said, *Behold my mother and my brethren!*

" 'For whosoever shall do the will of my Father which is in heaven, the *same* is my *brother*, and *sister*, and *mother*. †

"What more can be required than such an incontrovertible declaration as this from the very lips of our Lord, to prove that He regards *every disciple that doeth the will of God* as equal,

\* Luke i. 28.

† Matt xii 46—50.

in his estimation, to the *Virgin Mary*. Christ Himself hath said it ; who shall dare to deny it ?

“ Who, then, shall presume to worship the Virgin, unless prepared also to worship every true disciple of the Church of Christ ?

“ The usual doxology at the end of the Popish books is— ‘ Glory be to God and to the *blessed Virgin* ;’ from whom it is said, ‘ the sinner *receiveth pardon*, the righteous *grace*, the angels *joy*, and the *whole Trinity glory*.’ She is represented in pictures as sitting between the Father and the Son, with a dove, symbolical of the Holy Ghost, hovering around her.

“ Can, then, the Church of Rome *deny* that they *worship the Virgin* ?

“ How would the meek and pious spirit of the Virgin Mary,” observed Mrs. Gracelove, “ have been shocked and wounded, could she have foreseen the idolatrous worship of the Church of Rome to be paid in after times to *herself* ; a worship that places her, with such striking impiety, upon an *equality* with the *Great Jehorah*. Nay, in some sense it makes her *superior* to our only Lord and Saviour ; by the act of her votaries beseeching *her* to ‘ *command her Son* to grant their petitions.’

“ Before I conclude this head of our discussion,” said our exemplary moralist, “ I will superadd the following prayers, used by Roman Catholics, in illustration of their worship of the saints, and of the cross, for your consideration. I now read to you the prayer to St. Anne, the Virgin’s mother :—

“ ‘ O great saint, in honour of God’s regarding, and exalting thee in his eternity, to those most high and sublime estates of mother of the mother of God, and grandmother of Jesus Christ ; in *adoration* of all the virtues of thy life, and of the last breath in which thou gavest up thy spirit ; in the state of great grace consummated by the hand of your grandson and your Lord ; in homage of the right and power which you had of mother

over your daughter, and of grandmother over her Son, and of their *submission* and *reverences* which they render to thee—we pray,' &c. &c.

"The book containing this prayer was thus approved of at Paris: 'We, Doctors of divinity, of the faculty of Paris, do certify, that we have read and examined this book, entitled 'The prerogative of St. Anne,' in which we have found nothing but what is conformable to the Romish Church; on the contrary, we have thought it worthy to be published, as very useful to maintain the devotion to Saint Anne.'

"The following is the prayer for St. Nicholas:—'O God, who by innumerable miracles hast honoured blessed Nicholas the bishop, grant, we beseech thee, that by his *merit*, and *intercessions*, we may be *delivered from eternal flames*.'

"I now read to you," said Mrs. Gracelove, "the prayer for St. Scholastica:—'O God, who to recommend to us innocence of life, was pleased to let the soul of thy blessed virgin Scholastica ascend to heaven in shape of a dove; grant that, by her prayers and *merits*, we may lead innocent lives here, and *ascend to eternal joys hereafter*.'

"The following is the prayer used by Roman Catholics at the consecration of images, authorized by Pope Urban VIII.:—'Grant, O God, that whosoever before this image shall diligently and humbly, upon his knees, worship and honour thy only begotten Son, or the blessed Virgin, or this glorious apostle, martyr, confessor, or virgin, (as the case may be,) that he may obtain by his (or her) *merits* and *intercessions*, *grace* in this *present* life, and *eternal glory hereafter*.'

"The last I shall give you, my dear Mrs. Sandford," said her friend, "is the prayer at the consecration of a crucifix:—'We beseech thee, O Lord, Holy Father, Almighty, everlasting God, that thou wouldst vouchsafe to bless this wood of thy cross; that it may be a healthful *remedy* to mankind, a

strengtheners of faith, and *increaser of good works, a redemption of souls, a comfort, protection, and defence*, against the cruelties of our enemies.'

"Such," my dear friend, "are some of the specimens of prayers, among a variety of others, to which, as members of our holy Protestant faith, we are strenuously opposed. And if conscientious worshippers, belonging to the Romish communion, of the only true God, and Jesus Christ whom He has sent, would only dare to 'search the Scriptures' for themselves, and compare with them the idol-worship of their church, they must at once perceive and admit its utter sinfulness. They must see that, as Protestants, we do not simply object to the *manner* in which they worship saints, and images, and relics, but to the *very act and principle itself*, as partaking of idolatry and leading to blasphemy.

"I fear you will consider my strictures, my dear Mrs. Sandford, as well interminable as wearisome. But I trust that my zeal for the honour and glory of that great Triune Being who stands *alone* in the worship, and power, and adoration, to be paid and ascribed to Him, as He does in his omnipotence, omnipresence, omniscience, and eternity, will plead my sufficient excuse.

"The circumstance to which I am now going to draw your attention," she observed, "is, if possible, more marvellous in its impiety and blasphemy than the statements which have preceded it. And if your heart has not shuddered with horror at what you have already heard, it cannot fail to do so under the excitement of what follows.

"It appears that, in the early part of the last century, a body of reformers in Hungary, unable to withstand the virulent persecution to which they were exposed, were induced to abjure the pure faith of Christ. The form of abjuration which they were called upon to pronounce publicly, was notified in

the year 1716; and the extracts which follow are taken from a recent reprint of the original text, which has been published by a learned divine in Germany. It should be premised, that the party making his recantation was forced to appear publicly in church, holding a lighted wax candle in the one hand, while he raised up the other, at the close of each of twenty-two articles, in solemn asseveration of his adhesion to the truth of what he recited. The six that I am now going to read to you," she said, "characterize but too well the abominations set forth in the remainder.

" ' Art. IV. We confess, that all the new things which the Pope has instituted, whether they be found, or be *not found*, in the *Scriptures*, as well as whatever he has ordained, is *true, divine, and beatifying*. All men are bound to set *a higher value upon them than even upon the commandments of the living God*.\*

" ' Art. V. We confess, that the most holy pope is to be revered with *divine honour*, and with *as profound bending of the knee as Jesus Christ himself*.

" ' Art. VI. We confess and affirm, that the pope is to be obeyed in every matter as our most holy father. Wherefore, it is right that all heretics, when life is opposed to his laws, should be not only exterminated by *fire*, without any exception, and without mercy, but should be cast, body and soul, into hell. (*Gehenna*.)

" ' Art. VII. We confess, that the reading of Holy Scripture is the cause of all schism, and all sects; and equally the *source of all blasphemy*.

\* "The pope does not hold upon earth the office of *mere man*, but that of the *true God*."—Gregor. IX., Decretales, lib. i. § vii.

"If the pope should err in *commanding vice and prohibiting virtue*, the church would be bound to believe that *vices are of good, and virtues of evil report*, unless she chose to sin against conscience."—Bellarmine, De Pontifice, lib. xv. c. v.



“ ‘ Art. IX. We confess, that every priest is greater than Mary herself, the mother of God ; since she gave birth to the Lord Jesus Christ but once, and cannot give it again ; whereas a Roman priest *creates* and *sacrifices* the *Lord Jesus Christ*, not only *at his pleasure*, but in *whatsoever manner it pleases him* ; and after *creating Him*, *swallows Him whole and entire*.

“ ‘ Art. XX. We confess, that the pope of Rome has power to *alter the Scriptures*, and to *add to*, or *take from them*, as it seemeth best to him.’

“ Where can there be a resting-place for faith, or for the soul’s peace and comfort, under a system so characteristic of the ‘mystery of iniquity :’ so abounding in the ‘deceivableness of unrighteousness ;’ alas ! so entirely after ‘the working of Satan ?’ While we cannot but devoutly pray for the souls labouring under such ‘strong delusion,’ let us fervently thank God, who ‘through sanctification of the Spirit, and belief of the truth,’ calleth us by the Gospel ‘to the obtaining of the glory of our Lord Jesus Christ.’ \*

“ The pope, thus judged by himself,” said Mrs. Gracelove, “ may see his own portrait drawn by a *really infallible*, because a *Divine hand*, in the following awful scripture, of which no Protestant—however it may be with a Roman Catholic—can possibly mistake the identity. ‘ Let no man deceive you by any means : for that day shall not come (the day of Christ) except there come a falling away first, and that man of sin be revealed, the son of perdition ; who opposeth and *exalteth himself above all that is called God*, or that is worshipped ; so that *he, as God*, sitteth in the temple of God, *showing himself that he is God*.’ †

“ But horrible as are these impieties,” she continued,

\* 2 Thess. ii. 7—14 ; vide Tract. Mag., No. 7, July, 1846.

† 2 Thess. ii. 3, 4.

“ which one would think it impossible to exceed in daring rebellion against the sovereignty of heaven, I have not yet reached their climax. What think you, my dear Mrs. Sandford, of Roman Catholic priests *burning the Bible*? *Yes! burning the Bible!* Of their casting into the flames the Scriptures of everlasting truth?—the precious word of God Himself?—the commandments of the Decalogue?—‘ *written with the finger of God,*’—as if they were an unclean and unholy thing? And yet these Holy Scriptures contain the *only* revelation of the Divine will,—alone point out to man the way of salvation through a crucified Saviour; to accomplish which Christ died the bitter death of the cross; and which glorious truth is revealed in the sacred pages of the Bible alone. And this sacred book they burn! For it is a fact undeniable, as well as most melancholy, that both in the sister kingdom, and in other countries under papal dominion, this spiritual atrocity has been not unfrequently committed. I will not stop to observe on the fact of the Roman hierarchy withholding the Bible from their people, in daring violation of the command of our Lord,—‘ Go ye into all the world and preach the Gospel to every creature;’ but it makes my very flesh creep and shudder, when I think of that idolatrous and apostate Church hurling into the flames that inestimable book, stained as it is, and sanctified, by the precious blood of Christ!

“ This is that tremendous sin against the Holy Ghost,” said Mrs. Gracelove, “ which it is declared in Scripture ‘ shall *not be forgiven*, neither in this world, neither in the world to come.’ \*

“ Listen to the awful declaration of the Spirit of God, although your ears should tingle at the denouncement of so fearful a judgment as that which is contained in the 22nd chapter of the Revelation :—‘ For I testify unto every man that

\* Matt. xii. 32.

heareth the words of the prophecy of this book, If any man shall *add* unto these things, God shall add unto *him* the *plagues* that are written in this book : and if any man shall *take away* from the words of the book of this prophecy, *God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.*\* †

“ If, then, these terrible denunciations shall be executed against the man who ‘ shall take away *from* the words of the book of this prophecy,’—an expression that imports but a *portion* of the words,—how much more severely will these denunciations be realized against him who shall take away *all* the words contained therein, by the very act of casting the sacred volume, whole and entire, with demoniac fury, into the consuming flames ?

“ And now let me ask you,” said our friend, “ to point me out a single text in the whole of the Bible that sanctions the worship, by the Roman Catholics, of *any one* of the objects I have just brought to your notice.

“ Can the Roman Catholics, indeed, point to even a *permissive* scripture, to say nothing of a *positive commandment*, to warrant these adorations of any one but the Triune Jehovah, —‘ the holy, blessed, and glorious Trinity, three persons and one God ?’ Not to a single one ! The reproof of the incarnate Deity to the Scribes and Pharisees in the days of ancient times may be equally addressed to the Romanists in our times : ‘ Full well ye reject the commandment of God, that ye may keep your *own tradition.*’ †

“ In addition to the solemn injunctions against idolatry, contained in the first and second commandments of the Decalogue, which the Romanists have chosen to unite into *one*, and in a form best calculated to serve their own purposes, what do

\* Rev. xxii. 18, 19. .

† Mark vii. 9.

they think of the following passages of scripture, as confirmatory of the doctrine they set up?

“ ‘ To *whom* will ye *liken Me*, and make *Me equal*, and *compare Me*, that we may be *like*? . . . .

“ ‘ For I *am God*, and there is *none else*; I am God, and there is *none like Me*.’ \*

“ ‘ There is *no God else beside Me*; a just God and a *Saviour*; there is *none beside Me*.

“ ‘ Look unto *Me*, and be ye *saved*, all the ends of the earth: for I am God, and there is *none else*.’ †

“ ‘ Thus saith the Lord, the King of Israel, and his Redeemer, the Lord of Hosts; I am the *first*, and I am the *last*; and beside *Me* there is *no God*. . . .

“ ‘ Is there a God beside Me? Yea, there is *no God*; I *know not any*.’ ‡

“ ‘ Before Me there was *no God formed*, neither shall there be *after Me*.

“ ‘ I, even I, am the Lord, and beside Me there is *no Saviour*.’ §

“ ‘ They shall be turned back, they shall be greatly ashamed, that *trust in graven images*, that say to the molten images, *Ye are our gods*.’ ||

“ As the two last instances that I shall adduce,” said the lady of Derwent Cottage, “ let me inquire of you, or of your Roman Catholic friend, Mr. Merton, what is meant by our blessed Lord’s reply to Satan, ‘ Thou shalt worship the Lord thy God, and *Him only* shalt thou *serve*?’ ¶

“ Let me ask, also, what is meant by the angel in the Revelation *refusing* the *slightest worship* from St. John? ‘ I fell down to worship before the feet of the angel which shewed me these things.

\* Isaiah xlv. 5, 9.

† Isaiah xlv. 6—8.

|| Isaiah xlii. 17.

† Isaiah xlv. 21, 22.

§ Isaiah lxiii. 10, 11.

¶ Matt. iv. 10.

“ ‘ Then saith he unto me, See thou do it *not* : for I am thy *fellow-servant*, and of thy brethren the prophets, and of them which keep the sayings of this book :—*WORSHIP GOD.*’ \* ”

“ If, then, my dear Mrs. Sandford, these irresistible scriptures can be satisfactorily answered, so as to make them conform to the Romish doctrine of idol worship, I must at once commence to *unread* my Bible from beginning to end ;—to form a new theory of religion ;—and shall be reduced to the necessity of asking, with Pilate,—‘ *What is truth ?*’ ”

“ And, now, let me say a few words in reference to the *prohibition of the Bible* by the Church of Rome. What can be expected from the ecclesiastics of that Church, even to the utmost extent imaginable of impiety, when we find the very pontiff himself setting the fearful example ? What think you, my dear friend, of the two awful facts following ? ”

“ In the year 1816 Pope Pius VII. declared the Bible Society to be a ‘ *most crafty device by which the very foundations of religion are undermined.*’ ”

“ Eight years afterwards, in 1824, Pope Leo XII. spoke of it as turning the Gospel of Christ ‘ *into the Gospel of the devil.*’ ”

“ Under the sanction of such documents, the Irish priests insisted on all copies of the Holy Scriptures, put into circulation by Bible Societies, as well as the various publications of the Religious Tract Society, found in the possession of their flocks, being given up to them for the purpose of being *destroyed !* ”

“ Does not your very heart shudder, my dear Mrs. Sandford, at such a contemplation ? ”

“ But I proceed to the proof of this prohibition ; and as it is always desirable, whenever practicable, to go to the fountain-head for your authority, whether it be of law, physio, or

\* Rev. xxii. 8, 9.

divinity, I will, with your permission, read you the letter of the last pope, Gregory XVI., on this very subject. It is long, but quite relevant to our present discussion; and if you will not be wearied by listening to its extraordinary doctrine, I shall hasten at once to unfold this marvellous document of the supreme pontiff."

"I cannot feel wearied, when so deeply interested," replied the fair hostess, "and beg you will kindly proceed."

Thus encouraged, Mrs. Gracelove commenced with the title of the epistle.

"*'An Encyclical Letter\* of our most Holy Lord Gregory XVI., by Divine Providence Pope, to all Patriarchs, Primates, Archbishops, and Bishops.*

"VENERABLE BRETHREN, Greeting and the Apostolic Benediction.—Amongst the principal machinations by which in this our age the non-Catholics† of various names endeavour to ensnare the adherents of catholic truth, and to turn away their minds from the holiness of the faith, a prominent position is held by the Bible Societies. These societies, first instituted in England, and since extended far and wide, we now behold in one united phalanx, conspiring for this object, to translate the books of the Divine Scriptures into all the vulgar tongues—to issue immense numbers of copies—to disseminate them indiscriminately among Christians and infidels—and to entice every individual to peruse them without any guide. Consequently,

\* "This Encyclical Letter was published on the 25th May, 1844, in the *Diario di Roma*, (the official gazette of the papal government,) in the Latin and Italian languages. It is translated from a copy purchased at the Roman Gazette Office, in June."

† "A Catholics."

as Jerome\* lamented in his time, they make common to the garrulous old woman, the doting old man, the wordy sophist, and to all men of every condition, provided only they can read, the art of understanding the Scriptures without an instructor; nay, which is absurdest of all, and almost unheard of, they do not even exclude unbelieving nations from participating in such instruction.

“ ‘ But, Venerable Brethren, you are not ignorant of the tendency of the proceedings of these societies. For you know full well the exhortation of Peter, the chief of the apostles, recorded in the sacred writings themselves, who, after praising the epistles of Paul, says that there are in them some things difficult to be understood, which they who are unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction; and immediately adds, You, therefore, my brethren, knowing this beforehand, be on your guard, lest, deceived by the error of the foolish, you fall from your own stedfastness. Hence, it is clear to you, that even from the first age of the christian name, this art has been peculiar to heretics; that repudiating the traditionary word of God, and rejecting the authority of the Catholic Church, they either *interpolate* the Scriptures by hand, or *pervert* them in the explanation of their meaning. Nor, lastly, are ye ignorant

\* “ ‘ [But Jerome says, “ The Lord will speak in the Scriptures of the people, in the Holy Scriptures, which Scripture is read to *all* the people, with the intent that all may understand it.”—Jerome, Com. in Psalm lxxxvii. tom. 7, p. 259. (Parisii, 1602.) He also says, “ But the word of God omits the other things which they spontaneously discover, and feign as it were by an apostolical authority, without the authority and testimony of the Scriptures.”—Com. in Aggeum. c. 1, tom. 5, p. 506. These quotations are not given with any intention to refer to the fathers as authorities where the word of God is concerned, but to show that they do not justify papal assumptions.]’

how great diligence and wisdom are needed in order to transfer faithfully into another language the words of the Lord: so that nothing is more likely to happen than that in the versions of them multiplied by the Bible Societies, the most grievous errors may be introduced, by the ignorance or *fraud* of so many interpreters;\* errors which the very multitude and variety of the translations long conceal to the ruin of many.† To those societies, however, it matters *little or nothing* into what errors the persons who read the Bibles translated into the vulgar tongues, *may fall*, provided they be gradually accustomed to claim for themselves a free judgment of the sense of the Scriptures, to condemn the Divine traditions as taught by the fathers, and preserved in the Catholic church, and even to repudiate the church's direction.

“‘To this end, these members of Bible Societies cease not to calumniate the church and this holy see of Peter, as if it had, for many ages, been endeavouring to keep the believing people from the knowledge of the sacred Scriptures; whilst there exist many and most perspicuous proofs of the earnest desire which, even in recent times, popes, and other Catholic dignitaries under their guidance, have felt, that nations of Catholics might be more carefully instructed in the written and traditionary words of God. To which head belong, in the first place, the decrees of the Council of Trent, in which not only is it enjoined on bishops, to provide for the more

\* “‘[It is hardly necessary to speak of the earnest endeavours of the Bible Society to procure faithful translations from the Hebrew and Greek originals.]”

† “‘The perversions and interpolations introduced by the church of Rome into its translations are well known. See the accounts of the Bourdeaux version, 1686, in particular. See Cramp's Text Book of Popery, 1839, p. 57. One specimen may suffice—“‘As they offered to the Lord the sacrifice of the mass,” is the reading of Acts xiii. 2.’



frequent announcement through each diocese of the sacred Scriptures and the Divine law, but enlarging the enactment of the Lateral Council, it is moreover provided, that in each church, whether cathedral or collegiate, of cities and considerable towns, there should be a theological prebend, which should be conferred solely on persons capable of expounding and interpreting the sacred Scripture. Respecting the subsequent constitution of the theological prebend on the plan of the above Tridentine enactment, and respecting the lectures to be delivered by the theological canon to the clergy, and even to the people, steps were taken in several provincial synods, particularly in the Roman Council of the year 1725, to which Benedict XIII., our predecessor of happy memory, had convened not only the sacred dignitaries of the Roman province, but also several of the archbishops, bishops, and other local ordinaries, under the immediate authority of this holy see. The same pontiff made several provisions with the same design, in the apostolical letters which he issued specifically for Italy and the adjacent islands. To you too, Venerable Brethren, who at stated periods have been accustomed to report to the apostolic see, upon the condition of sacred affairs in your respective dioceses, it is manifest, from the replies again and again given by our "Congregation of Council," to your predecessors, or to yourselves, how this holy see is wont to congratulate bishops, if they have theological prebendaries ably discharging their duty in the delivery of public lectures on the sacred writings, and never ceases to excite and assist their pastoral anxieties, if anywhere the matter has not succeeded to their wishes.

" ' With regard, however, to Bibles translated into the vulgar tongues, it was the case even many centuries since, that in various places the holy dignitaries were obliged at times to exercise increased vigilance, when they discovered that versions

of this sort were either read in secret conventicles, or were actively distributed by heretics. To this refer the admonitions and cautions issued by Innocent III., our predecessor of glorious memory, concerning assemblies of laics and women secretly held in the diocese of Metz, under a *pretence of piety, for reading the Scriptures*; and also the peculiar prohibitions of Bibles in the vulgar tongue, which we find to have been issued in France soon after; and in Spain previous to the sixteenth century. But greater precaution was needed afterwards, when the Lutheran and Calvinist Non-Catholics,\* venturing to assail with an almost incredible variety of errors the unchangeable doctrine of the faith, left no means untried, to deceive the minds of the faithful by perverted explanations of the Scriptures, and by new translations of them into vulgar tongues, edited by their adherents. The lately discovered art of printing assisted them in multiplying and speedily spreading copies. Accordingly we read in the rules drawn up by the fathers chosen by the Council of Trent, approved by Pius IV., our predecessor of happy memory, and prefixed to the Index of Prohibited Books, a provision of general application that Bibles published in the vulgar tongue, should be allowed to no persons but *those to whom the reading of them was judged likely to be productive of an increase of faith and piety.*† To this rule, afterwards rendered more stringent,‡ owing to the pertinacious frauds of the heretics, a declaration was at last attached by the authority of Benedict XIV., that the perusal of

\* “ ‘A catholici.’ ”

† “ ‘[See the preceding remarks.]’ ”

‡ “ ‘[The power of giving permission to read the Scriptures in the vulgar tongue was altogether withdrawn! And thus, the rule was made more *stringent*; and in this state it continued for more than 160 years!]’ ”

such versions may be considered permitted,\* as have been published with the approbation of the apostolic see, or with annotations taken from the holy fathers of the Church or from learned and catholic men.†

“ ‘ Meanwhile there were not wanting new sectaries of the Jansenist school, who, in a style borrowed from the Lutherans and Calvinists, scrupled not to reprehend these wise provisions of the Church and the apostolic see, as if the reading of the Scriptures were *useful and necessary to every class* of the faithful, at every time and in every place, and therefore could not be forbidden to any one by any authority whatever. This audacity of the Jansenists, however, we find severely reprehended in the solemn judgments which, with the applause of the whole Catholic world, were delivered against their doctrines by two popes of happy memory, viz. Clement XI., in the bull *Unigenitus*, of the year 1713 ; and Pius VI., in the bull *Auctorem Fidei*, of the year 1794.

“ ‘ Thus, therefore, before Bible Societies were formed, by means of the above decrees of the Church the faithful had been fortified against the *stratagem of the heretics*, which lies concealed under the specious plan of spreading the Holy Scriptures for general use. Pius VII., however, our predecessor of glorious memory, in whose time those societies arose, and who found that they were making great progress, failed not to oppose their endeavours, partly through his apostolic

\* “ ‘ [Not permitted to all indiscriminately, but to such only as have licences to read them.]’

† “ ‘ [No version with the approbation of the apostolic see has ever yet been published in any language upon earth ; not even in Italian ! Bibles with notes, therefore, are alone permitted to be read ; (by none, however, without a licence ;) and in Rome, the only Bibles with notes are Martini’s, in 25 small vols., and another in 15 vols. folio.]’

nuncios, partly by epistles and decrees issued by different congregations of cardinals of the holy Roman Church, and partly by his two papal briefs which he addressed to the Archbishops of Gnesna and Mohilow. Afterwards Leo XII., our predecessor of happy memory, assailed those same designs of the Bible Societies in his Encyclical Letter, addressed to all the dignitaries of the Catholic world, on the 5th May, 1824; and the same thing was again done by our immediate predecessor of equally happy memory, Pius VIII., in his Encyclical Letter, issued the 24th May, 1829. We, too, who with far inferior merit have succeeded to his place, have not omitted to exercise our apostolical solicitude upon the same object, and among other things have taken steps to recall to the memory of the faithful the rule formerly enacted concerning translations of the Scripture into the vulgar tongues.

“ ‘ We have, however, great cause to congratulate you, Venerable Brethren, that, at the impulse of your own piety and wisdom, and confirmed by the above letters of our predecessors, you have never neglected when necessary to admonish the Catholic flock to beware of the *snare*s laid for them by the Bible Societies. From these efforts of the bishops, in conjunction with the solicitude of this supreme see of Peter, it has resulted, under the Lord's blessing, that certain incautious Catholics who were imprudently encouraging Bible Societies, seeing through the *fraud*, immediately withdrew from them; and the remainder of the faithful have continued nearly untouched by the contagion which threatened them from that quarter.

“ ‘ Meanwhile the biblical sectaries were possessed with the confident hope of acquiring great credit, by inducing in any manner unbelievers to make a profession of the Christian name by means of reading the Holy Scriptures published in their own tongue, innumerable copies of which they caused to be

distributed through their countries, and even to be forced on the unwilling, by means of missionaries, or agents in their employ. But these men thus endeavouring to propagate the Christian name *contrary to the rules instituted by Christ himself*, found themselves almost always disappointed, with the exception that they were able sometimes to create new impediments to Catholic priests, who, proceeding to these nations with a commission from the holy see, spared no exertions to beget new sons to the Church, by the preaching of the word of God, and the administration of the sacraments,\* prepared even to shed their blood amidst the most exquisite torments for the salvation of the heathen, and as a testimony to the faith.

“ ‘ Amidst these sectaries, thus frustrated in their hopes, and reviewing with sorrowful hearts the immense amount of money already spent in publishing and fruitlessly distributing their Bibles, some have lately appeared, who, proceeding upon a somewhat new plan, have directed their machinations towards making their principal assault on the minds of the Italians, and of the citizens of our very city. In fact, from intelligence and documents lately received, we have ascertained that several persons of different sects met last year at New York in America, and on the 12th of June formed a new society, entitled “ The Christian Alliance,” † to be increased by new members from every nation, or by auxiliary societies, whose common design shall be to introduce religious liberty, or rather an insane desire of indifference in religion, among the Romans and other Italians. For they acknowledge that for several centuries, the institutions of the Roman and Italian race have had such

\* “ ‘ [The manner in which popish missionaries have accommodated their religion to heathen prejudices, and the merely nominal profession required of their so-called converts, have been fully exposed.]’

† “ ‘ The rules of this society fully show the exaggerations and mis-statements here made.’

great and general influence, that there has been no great movement in the world, which has not begun from this holy city ; a fact which they trace not to the establishment here, by the Divine disposal, of the supreme see of Peter, but to certain remnants of the ancient dominion of the Romans, lingering in that power which, as they say, our predecessors have usurped. Accordingly, being resolved to confer on all the nations liberty of conscience, or rather of *error*, from whence as from its proper source political liberty will also flow, with an increase of public prosperity, in their sense of the word, they feel they can do nothing, unless they make some progress among the Italians and citizens of Rome ; intending afterwards to make great use among other nations of their authority and assistance. This object they feel sure of attaining, from the circumstance that so many Italians reside in various places throughout the world, and afterwards return in considerable numbers to their own country ; many of whom, being influenced already of their own accord with the love of change, or being of dissolute habits, or being afflicted with poverty, may without much trouble be tempted to give their name to the society, or at least to sell their services to it. Their *whole aim*, then, is directed to procuring the assistance of such persons in every direction, transmitting hither by their means *mutilated* Italian Bibles, and secretly depositing them in the hands of the faithful ; distributing also at the same time other mischievous books and tracts, intended to alienate the mind of the readers from their allegiance to the Church and this holy see, composed by the help of those same Italians, or translated by them from other authors into the language of the country. Among these they principally point out the History of the Reformation, by Merle d'Aubigné, and the Memoirs of the Reformation in Italy, by John Cric [John M'Crie]. The probable character of this whole class of books may be inferred

from this circumstance, that it is a law of the Society, with regard to select committees for the choice of books, that there shall never be two individuals of the same religious sect upon any one of them.

“ ‘ As soon as this news reached us, we could not but be deeply pained at the consideration of the danger with which we learned that the sectaries menaced the security of our holy religion, not merely in places remote from this city, but even at the very centre of Catholic unity. For though there is not the slightest cause for fear that the see of Peter should ever fail \* upon which the Lord Jesus Christ has built the impregnable foundation of his Church, we must not for that reason cease from maintaining its authority; nay, our very office of the supreme apostolate reminds us of the severe account which the Divine Chief Shepherd will require of us for any tares sown by the enemy while we slept, which may grow up in the Master’s field; and for the blood of any sheep entrusted to us which by our fault may have perished.

“ ‘ Having, therefore, taken into our council several cardinals of the holy Roman Church, and having gravely and maturely weighed the whole matter, with their concurrence we have decided to issue this epistle to you, Venerable Brethren, in which, as respects all the aforesaid Bible Societies, already reprobated by our predecessors, we again with *apostolical authority condemn them*; and by the same authority of our supreme apostolate, we reprobate by name and condemn the aforesaid new society of the “ Christian Alliance,” constituted last year at New York, and other associations of the same sort, if any have joined it, or shall hereafter join it. Hence be it known, that all such persons will be guilty of a grave crime

\* “ ‘ [The ultimate state of papal Rome is prophetically and fully set forth in that Book which it seeks to conceal; see especially Revelation xviii.]’

before God and the Church, who shall presume to give their name, or lend their help, or in any way to favour any of the said societies. Moreover we confirm and by apostolical authority renew the aforesaid directions already issued concerning the publication, distribution, reading, and retention of books of the Holy Scripture translated into the vulgar tongues; while with respect to other works, of whatever author, we wish to remind all persons that the general rules and the decrees of our predecessors, prefixed to the Index of Prohibited Books, are to be abided by; and consequently, not only are those books to be avoided which are by name included in the same Index, but those also to which the aforesaid general directions refer.\*

“ ‘ Called as you are, Venerable Brethren, to participate in our solicitude, we urgently bid you in the Lord to announce and explain, as place and time permit, to the people entrusted to your pastoral care, this our apostolic judgment and commands; and to endeavour to turn away the faithful sheep from the above society of the “ Christian Alliance ” and its auxiliaries, as also from all other Bible Societies, and from all communication with them. At the same time it will also be your duty to *seize out of the hands of the faithful,† not only Bibles translated into the vulgar tongue, published contrary to the above directions of the Roman pontiffs*, but also proscribed or injurious books of every sort, and thus to provide that the faithful may be taught by your monitions and authority, “ what sort of pasture they should consider salutary to them, and what noxious and deadly.” Meanwhile, Venerable Brethren, apply yourselves daily more and more to the preaching

\* “ ‘ [The Index wholly prohibits many books written by the best writers of the Roman Catholic Church, and also all translations of the Scriptures, without notes, even by Romish prelates.]’

† “ ‘ [The reader will particularly notice this.]’



of the word of God, as well personally as by means of those who have cure of souls in each diocese, and other ecclesiastical men suited to that function; and especially pay more vigilant attention to those whose office it is to hold public lectures on the sacred Scripture, that they may diligently discharge their duty to the comprehension of their readers; and may never under any pretext venture to interpret or explain the Divine writings contrary to the *tradition* of the fathers, or differently from the sense of the Catholic Church. Lastly, as it pertains to a good shepherd not only to protect and nourish the sheep, which adhere to him, but also to seek and bring back to the fold those which have strayed away, it will therefore be both your duty and ours, to apply all the energy of our pastoral endeavours, that if any persons have suffered themselves to be seduced by such sectaries and propagators of noxious books, they may by God's grace be led to acknowledge the gravity of their sin, and strive to expiate it by the remedies of a salutary penitence. Neither must we exclude from the same sacerdotal solicitude the seducers of others, and even the chief teachers of impiety; whose iniquity, though it be greater, yet must we not abstain from the more earnestly seeking their salvation by all practical ways and means.

“ Moreover, Venerable Brethren, against the plots and designs of the members of the “Christian Alliance,” we require a peculiar and most lively vigilance from those of your order who govern churches situated in Italy or in other places where Italians frequently resort; but especially on the confines of Italy, or wherever emporiums and ports exist from whence there is frequent communication with Italy. For as the sectaries themselves propose to carry their plans into effect in those places, those bishops are especially bound to co-operate with us, so as by active and constant exertions, with the Divine help, to defeat their machinations.

“ ‘ Such ~~endeavours~~ on your and our own part, we doubt not will be aided by the help of the civil powers, and especially by that of the most potent princes of Italy ; as well on account of their distinguished zeal for preserving the Catholic religion, as because it cannot have escaped their wisdom, that it is highly to the interest of the common weal, that the aforesaid designs of the sectaries should fail. For it is evident, and proved by the continued experience of past ages, that there is no readier way to draw nations from their fidelity and obedience to their princes, than that *indifference* in the matter of *religion*, which the *sectaries propagate* under the name of religious liberty. Nor is this concealed by the new society of the “ Christian Alliance ;” who, though they profess themselves averse to exciting civil contentions, yet confess that from the right of interpreting the Scriptures, claimed by them for every person, and from the universal liberty of conscience, as they term it, which they would thus spread among the Italian race, the political liberty of Italy will also spontaneously follow.

“ ‘ First, however, and chiefest, let us together raise our hands to God, Venerable Brethren, and commend to Him, with all the humility of fervent prayer of which we are capable, our own cause and that of the whole flock and of his own church ; invoking also, the most pious “ deprecation” of Peter, the chief of the apostles, and of the other saints, and especially of the most blessed *Virgin Mary, to whom it is granted to exterminate all heresies throughout the entire world.*

“ ‘ Lastly, as a pledge of our most ardent love, to all of you, Venerable Brethren, to the clergy entrusted to you, and to the faithful laity, with unrestrained and hearty affection we lovingly grant the apostolic benediction.

“ ‘ Given at Rome, at St. Peter's, the 8th May, 1844, in the 14th year of our pontificate.\*

“ ‘ GREGORY PP. XVI.’

“ And now, my dear Mrs. Sandford,” said her pious guest, “ I have finished my task, and within as brief limits as possible, compatible with due justice to the gravity of my subject. Had I not regarded both your time and patience, I should have extended my proofs of the idolatry and blasphemous assumptions and doctrines of the Romish Church to a much greater length. I trust and believe, however, that I have said quite enough to satisfy your mind, and now pause for your opinion.”

“ I must candidly own,” replied the lady of the house, “ that you have perfectly astounded me with your summary of popish iniquities. The examples you have brought of the worship of saints, and angels, and relics, and images, as taught and practised by the Church of Rome, and proved from their own books, are so convincing, that I should be ashamed of my Protestant profession, and insensible to the force of truth, did I not declare myself a convert to your argument. Under all the circumstances of the case, it is painful to me, nevertheless, to consider Mr. Merton in the light of an idolator; in the first place, as regards himself; and, in the next, as regards my daughter, and the fatal obstacles it may present to their union.”

“ But, my dear friend,” continued Mrs. Sandford, “ in order to make the matter more conclusive, under the assumption of

\* “ ‘ This translation has been made by Sir C. E. Smith, who printed it with the Latin and Italian, and has kindly allowed his translation to be printed for general circulation. The English version, with the original Latin and Italian, is sold by Snow, Nisbet, and Seeley.’

your being as successful in your biblical references as you have been in the testimony you have drawn from Roman Catholic publications, will you point out from Scripture, as you promised me you would, the denunciations of inter-marriages between persons of different religions, as connected with the principle of idolatry? You have, I think, proved the abstract proposition, as respects the Romish Church; and there remains but to show, from the word of God, in what manner that principle affects a marriage between a Protestant and a Roman Catholic."

"Most cheerfully will I do it," replied Mrs. Gracelove, as she again turned over the leaves of the Bible. "I feel perfectly convinced that the cause of truth will triumph as manifestly in this case as I am happy to perceive it has done in the other."

Turning to the book of Deuteronomy, vii. 2—5, she observed, "that the whole subject matter was here stated, and disposed of, with all the clearness and energy of a Divine command."

"Moses is inculcating, in this passage, obedience to the laws of God; especially as to the conduct of the children of Israel towards the inhabitants of Canaan, when they should possess the promised land. He thus addresses them in reference to it:

" ' When the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them:

" ' *Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.*

" ' *For they will turn away thy son from following Me, that they may serve other gods. so will the anger of the Lord be kindled against you, and destroy thee suddenly.*

“ ‘ But thus shall ye deal with them ; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.’

“ In the book of Joshua, the same Divine injunction is given :

“ ‘ If ye do in anywise go back, and cleave unto the remnant of these nations, even these that remain among you, and *shall make marriages with them*, and go in unto them, and they to you ;

“ ‘ Know for a certainty that the Lord your God will no more drive out any of these nations from before you ; but they shall be *snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish* from off this good land which the Lord your God hath given you.’\*

“ Have the goodness,” said the fair expounder, perceiving a second Bible lying on the table, “ to turn to the 11th chapter of the first book of Kings ; and see the moral disorder, not to call it desolation, that was produced in the mind of Solomon, — previously accounted the wisest man in the world, — in consequence of marrying heathen and idolatrous wives. We are there told the awful consequences in the following words :—

“ ‘ For it came to pass, when Solomon was old, that *his wives turned away his heart after other gods* : and his heart was not perfect with the Lord his God, as was the heart of David his father.’

“ Turn to the 31st and following verses, my dear friend,” she continued, “ and read the severe and just judgment that was passed upon the disobedient and rebellious king on that account. The prophet Ahijah, speaking in the name of the Almighty, addresses Jeroboam in the following impressive language :—

“ ‘ Thus saith the Lord, the God of Israel, Behold, I will

\* Josh. viii. 12, 13.

rend the kingdom out of the hand of Solomon, and will give ten tribes to thee. . . .

“ ‘ Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh, the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father.’

“ The inference is irresistible,” remarked our friend of Derwent Cottage, very kindly yet significantly, “ that if a wife can turn away the heart of her husband after idols, and objects of forbidden worship, the latter may also accomplish the same fatal results with the wife of his bosom.

“ Let me now direct your attention to the 13th chapter of Deuteronomy. You will there perceive the fearful condition and necessity to which either sex, whether in the married state or in any other, was reduced, under the Jewish dispensation, when tempted to commit idolatry :—

“ ‘ If thy brother, the son of thy mother, or thy son, or thy daughter, or the *wife of thy bosom*, or thy *friend*, which is as *thine own soul*, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers ;

“ ‘ Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth ;

“ ‘ Thou shalt *not consent* unto him, nor hearken unto him ; neither shall thine eye *pity* him, neither shalt thou *spare*, neither shalt thou *conceal him* :

“ ‘ But thou shalt surely *kill him* ; *thine hand shall be first* upon him to put him to *death*, and afterwards the hand of all the people.

“ ‘ And thou shalt stone him with stones that *he die* ; be-

cause he hath sought to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage.

“ ‘ And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.’ ”

“ Can any language, however divinely inspired,” said Mrs. Gracelove, “ or any instance whatever, illustrate more powerfully the immeasurable abhorrence of the Supreme Being of idolatry, in every imaginable form, than the example and the words which have just sounded in your ears ; and, I trust, reached your heart ? ”

“ The scales of an incurable blindness,” replied Mrs. Sandford, “ must indeed cover the moral sight that cannot perceive in this, and all the other scriptures which you have, with so conscientious and benevolent a motive, brought to my notice, on this subject, that the hatred of the Almighty against the *worship of any object but Himself is boundless and immutable.* ”

“ Let me beg of you to read at your leisure,” added our Christian monitress, “ the 18th chapter of the first book of Kings, in order still farther to witness God’s utter detestation of idolatry, and the awful effects of a false religion, in the destruction of four hundred and fifty of the worshippers of Baal.

“ I cannot, however, pass over that magnificent portion of Scripture, contained in Isaiah, in which we read the following solemn passage on idol-worship, and where Jehovah condescends to speak in his own sublime and mysterious person. Thus the mighty God declares Himself :—‘ *I am the Lord : that is my name : and my glory will I not give to another, neither my praise to graven images.*’ \* ”

“ But I will not, my dear Mrs. Sandford, confine my exam-

\* Isa. xlii. 8.

ples, and the Divine commands, on this most important question, to the Old Testament. I will now give you the heavenly inspirations, on this point, of St. Paul, under that better and holier covenant which our blessed Lord came into the world to establish.

“ In his second epistle to the Corinthians, the apostle thus energetically expresses himself to the members of the Church of Corinth, to whom he writes :—

“ ‘ Be ye *not unequally yoked together with unbelievers* : for what fellowship hath righteousness with unrighteousness ? and what communion hath *light* with *darkness* ?

“ ‘ And what concord hath *Christ* with *Belial* ? or what part hath he that believeth with an *infidel* ?

“ ‘ And what agreement hath the temple of God with *idols* ? for ye are the temple of the living God ; as God hath said, I will dwell in them, and walk in them ; and I will be their God, and they shall be my people.

“ ‘ Wherefore *come out from among them*, and *be ye separate*, saith the Lord, and touch not the unclean thing ; and I will receive you,

“ ‘ And will be a *Father* unto you, and ye shall be *My sons* and *daughters*, saith the Lord Almighty.’ \*

“ We read, also, in the first epistle to the Corinthians, by the same inspired apostle, the following sublime passage :—

“ ‘ Wherefore, my dearly beloved, *flee from idolatry*.

“ ‘ I speak as to wise men ; judge ye what I say.

“ ‘ The cup of blessing which we bless, is it not the communion of the blood of Christ ? The bread which we break, is it not the communion of the body of Christ ? . . .

“ ‘ Ye cannot drink the cup of the Lord, and the cup of devils : ye cannot be partakers of the Lord’s table, and of the table of devils.’ †

\* 2 Cor. vi. 14—18.

† 1 Cor. x. 14—21.



"Let me not, however, be misunderstood," observed the fair expounder. "I by no means intend to apply to the Roman Catholics the severe term of reprobation employed in the last sentence of the quotation. I have cited the passage in order to show, generally, what was the *mind of the Spirit*, who dictated both the sense and the language of it, in reference to *idolatry*—as regards the worship of any but the *Triune Jehovah*, God blessed for ever.

"If, then, the Spirit that 'searcheth all things, yea, the deep things of God,' saw it needful to use *such* a term in illustration of the subject propounded by the apostle—'*Flee from idolatry*,'—think, my dear Mrs. Sandford, what a profound indignation must be felt by the Deity against that sin which robs Him of his glory, and His Divine Son of the Crown of His Martyrdom !

"Let us, then, never forget, that it is the *Great Supreme* who here speaks, and not *man*,—that the warning voice here raised is that of *Scripture* ; which we dare not, at the peril of our souls, 'add unto,' neither 'take away from,'—and the subject that of *idolatry*.

"How deeply, then, does it concern us, my friend, to remember, that no one who thus grievously offends, 'bath any inheritance in the kingdom of Christ and of God.'

"Let no man deceive you with vain words : for because of these things cometh the wrath of God upon the children of disobedience.

"Be not ye therefore partakers with them.' \*

"Now," said Mrs. Gracelove, "that these crying sins are identified with the abominations and apostacy of the Church of Rome, as set forth in the very Scriptures of eternal truth, so that he who runs may read, look at the 4th chapter of the first of Timothy, which I have here open before me :—

\* Ephes. v. 5—7.

“ ‘ Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils ;

“ ‘ Speaking lies in hypocrisy ; having their conscience seared with a hot iron ;

“ ‘ *Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.*

“ ‘ For every creature of God is good, and *nothing to be refused*, if it be received with *thanksgiving* :

“ ‘ For it is sanctified by the word of God and prayer.

“ ‘ If thou put the brethren in *remembrance of these things*, thou shalt be *a good minister of Jesus Christ*, nourished up in the words of faith, and of good doctrine, whereunto thou hast attained.

“ ‘ But *refuse profane and old wives’ fables*, and exercise thyself rather unto *godliness*.’

“ Is there any church on the earth,” said this faithful witness to the truth, “ of which the same things can be predicated, and to which applied, except that of Rome ? And if this be true, shall any forbidden, idolatrous connexion be formed with her ?

“ And, yet, I would not be understood to say,” she observed, “ that there are not *individuals* of that communion who perceive the errors of the creed in which they were born ; and who, though without moral courage to separate themselves from it, entertain the truth as it is in Jesus, divested of the fatal superstitions of popery ; and who might better worship in a Protestant than in a Roman Catholic temple. This I can believe, for once or twice I have met such. But the Church itself of Rome—its hierarchy—its priesthood—the almost universal mass of its people—are sunk in those sinful idolatries which brought down the wrath of Jehovah on the nations of

Canaan, whom the Israelites, for these same offences, were commanded to *exterminate* with fire and sword."

"Apart, however, from the *religious* question, my dear Mrs. Sandford," said her friend, "never for a moment forget this—that wherever popery is in the ascendant there the KNEEL OF LIBERTY IS RUNG—the *grave* is prepared for its interment!

"But I will proceed to my last example," she remarked. In the awful book of Revelation, where the angel is speaking of Babylon, which, in the judgment of the wisest and most learned commentators, is understood to mean the same apostate church, is contained the following fearful words, prophetic at once of her spiritual profligacy and destruction,—'Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.' And a voice from heaven proclaims aloud with the irresistible authority of a divine command,—'*Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.* For her sins have reached unto heaven, and God hath remembered her iniquities.' \*

"Here I conclude," observed Mrs. Gracelove. "I have proved to you, from the Holy Scriptures, that idolatry is most hateful and offensive to the Supreme Being;—that He has denounced it, and declared terrible judgments against it; and has also, with the emphasis of an omnipotent command, *forbidden his people to intermarry with the worshippers of idols.* I have also proved to you that the *Roman Catholics* are *idolators*, from their own books and writings of authority; and the only righteous conclusion, therefore, that can be drawn from these premises is,—that *no Protestant lady or gentleman can marry a Roman Catholic without a violation of the laws of the King of kings, and incurring the wrath of an offended God.*

\* Rev. xviii. 2—5.

“ Give not your sanction, therefore, I entreat you, my dear Mrs. Sandford, to your daughter’s marriage with this gentleman. Let her not apostatize from our pure Protestant faith by connecting herself with a superstitious worship. For believe me to speak the words of eternal truth when I say, that in exact proportion to the extent of that idolatry is our *denial* of *Christ*, and the *efficacy* of *His atonement*.

“ ‘ When any turn from Zion’s way,  
 Alas ! what numbers do !  
 Methinks I hear my Saviour say,—  
 Wilt *thou* forsake Me too ?

Ah, Lord ! with such a heart as mine,  
 Unless Thou hold me fast,  
 I feel I must, I shall decline,  
 And prove like them at last.

Yet *Thou alone* hast power, I know,  
 To save a wretch like me ;  
 To *whom*, or *whither*, could I go,  
 If I should turn from *Thee* \*

Beyond a doubt, I rest assured  
*Thou art the Christ of God*,  
 Who hast eternal life secured  
 By promise and by blood

No voice but *Thine* can give me rest  
 And bid my fears depart ,  
 No love but *Thine* can make me blest,  
 And satisfy my heart.

What anguish has that question stirr’d,  
 If *I* will also go ?  
 Yet, Lord, relying on thy word,  
 I humbly answer—NO ! \*

\* Newton.

A pause of some moments now ensued. Mrs. Sandford was affected to tears. She felt the conviction of truth, and the force of what her friend had so clearly and powerfully placed before her. She felt, also, for the disappointed happiness of her daughter ; as she foresaw the deep responsibility that would fall upon Mr. Sandford and herself, were they to give their consent to her marriage with Mr. Merton, under all the grave objections that started up to " forbid the bans."

Feeling too much agitated to continue the conversation, Mrs. Sandford simply requested, with a tearful countenance, that her friend would leave with her all the books, writings, and documents referring to the absorbing subject, which had so deeply engrossed their attention ; as well for the purpose of reading them deliberately herself, as of submitting them to the serious perusal of her husband.

With these, and the various texts of Scripture noted down for her by Mrs. Gracelove, and thanking her for the trouble she had so conscientiously taken, she now retired to her private apartment till the hour of dinner. The conversation partook of a general character during the repast that ensued, and throughout the remainder of the evening ; and the two ladies bore their part with apparent cheerfulness, for the purpose of avoiding observation and inquiries, though with a painful exertion.

On the following day Mr. Gracelove returned to Derwent Cottage.

## CHAPTER XIII.

THREE days had scarcely elapsed after the return of our "Lady of the Lake" to her lovely home, when her husband received a letter from Mrs Stately, written in a very tremulous hand, and dated from Bowness; a village situated in a most delightful position on the eastern shore of Windermere. The few lines it contained bore evident marks of great emotion of mind, and expressed an earnest wish that Mr. Gracelove would proceed with as much haste as possible to the White Lion at that place, where Mr. Stately had been attacked with a most dangerous illness, on his journey from the metropolis, where he and his wife had been paying a visit. As an additional motive to acquiesce in the request, it was mentioned in the letter that Mr. Stately had himself earnestly begged of his wife to make the communication in question, and to solicit the christian sympathy of our friend's presence at the bedside of his sick neighbour.

The appeal, as may readily be supposed, was immediately responded to. A principle of kindness and humanity had marked Mr. Gracelove's character from the days of his boyhood; and he had learnt in his maturer years that, greatly as it is our religious duty to administer to the physical wants of our fellow-creatures, there is, in truth, something still

higher ; and that the noblest exercise of virtue has reference to their *spiritual* wants ; and, especially, in the momentous case of a possibly dying man. Having hastily placed, therefore, a few things in a carpet-bag, he stepped into his stanhope, which he had ordered to the door, and, accompanied by a servant, drove off to Bowness.

The country through which our friend was about to direct his course, lying between Keswick and Ambleside, and so onward along the shores of Windermere, is perhaps unsurpassed by any other portion of England in the beauty and variety of its scenery. All the features of a fine landscape are here exhibited in rich combination. A winding and undulating road, mountain heights ; luxuriant valleys ; hill and dale ; rocks and cascades, with the charm and grace of three or four lakes gleaming in the sunshine, and contrasting their soft repose with the rugged aspect of crags and precipices, and the frowning ridges above and around them—all conspire to render this drive, or to the pedestrian this walk, one of the most interesting in the united kingdom.

On the left hand, at the distance of about six miles from Keswick, towers aloft, to an elevation of 3,055 feet, the mighty form of Helvellyn, overlooking the beautiful shores of Ullswater. On the right, and immediately opposite the giant mountain, is beheld the glassy surface of Thirlmere ; a lake extremely indented and irregular in the outline of its margin, and stretching over an extent of four miles in length, with a breadth varying from one mile to one half.

Proceeding onwards four or five miles, the traveller obtains most interesting views of the two lakes, Grassmere and Rydal water ; and beyond them, of the splendid expanse of Windermere, the largest of our English lakes. The two former extend only one mile in length ; but the picturesque features by which they are surrounded, especially those of Grassmere,

make an ample compensation for their more contracted surface.

- Leaving these two lakes on the right, the tourist shortly afterwards enters the little town of Ambleside, distant sixteen miles from Keswick; in the vicinity of which are to be seen the remains of a Roman station, of considerable celebrity in the olden times. Here, also, he may enjoy the view of a highly picturesque cascade, called Stock-gill Force, which will well repay a visit to the deep recesses of its fountain glen; as indeed the town itself, the situation of which is equally romantic and beautiful.

As Mr. Gracelove had six miles farther to go, in order to reach Bowness, he remained half an hour at Ambleside for the purpose of feeding and refreshing his horse, and then proceeded on his way. Solomon truly says, that "a righteous man regardeth the life of his beast;" and in the same verse as truly declares, that "the tender mercies of the wicked are cruel."\*

One mile farther brought the traveller to the banks of Windermere, the head of which lies at this extremity; where is beheld a superb accumulation of mountains, unexceeded, perhaps, by those of any other lake in the world. Mr. Gracelove was, however, too anxious to reach his destination to enjoy the gorgeous picture presented to his eye; and as it was his intention to return to Ambleside in a boat, along the central line of the lake, he willingly deferred to that period a renewal of those pleasing recollections which the captivating scenery before him had so often inspired. Passing quickly, therefore, by Low Wood Inn,—a position which commands an enchanting prospect of the upper part of the lake,—half an hour more brought him to the end of his journey.

Arrived at Bowness, he proceeded at once to the hotel named in Mrs. Stately's letter, and was immediately shown to

\* Prov. xii. 10.



the apartment which that lady was then occupying, and which adjoined the bed-room where lay her poor sick husband.

After the first hasty salutations had passed between them, intermingled, on the lady's part, with warmly-expressed thanks towards their kind neighbour for his prompt and feeling compliance with their request, she intimated to him the nature of Mr. Stately's complaint. It appeared, that he had been taken alarmingly ill when within a few miles of the village, during their journey homeward from London. The disorder was an internal one, of a very serious character, accompanied by most unfavourable symptoms, and which his high luxurious living had been gradually bringing on for a length of time previously. He was attended by two medical men, who, while they endeavoured to cheer his disconsolate wife with hopes of their patient's ultimate recovery, considered it their duty not to disguise from her his real condition; and the certainty of the cure, if effected at all, being slow and tedious, arising from the nature of the disease.

Mrs. Stately now retired, for a few moments, into the next room, in order to announce to her husband the arrival of their kind visitor; but quickly returning, took hold of the latter's hand, and softly led him into the apartment of the once gay, and thoughtless, and dissipated square of the Hall, but now terrified and desponding.

The instant Mr. Gracelove appeared at his bedside, the sick man, raising himself upon his bed, seized the extended hand that was offered to him with an impressive and affecting eagerness. His feverish and anxious countenance, and restless eye, betrayed the vivid sense he entertained of his dangerous state, and the deep feeling that was working within; which, though he lamented the cause, Mr. Gracelove could not but rejoice to see, as exhibiting the token of an awakening conscience.

"A thousand heartfelt thanks, my dear friend," exclaimed Mr. Stately, with visible emotion, still retaining the hand which he had seized; "a thousand heartfelt thanks for this truly Christian visit. You have come at the hour of my greatest need. I am ill,—dreadfully ill,—as well in soul as in body; and I greatly fear in mortal peril as to both. My numberless sins,—and many of them so aggravated,—committed against the upbraidings of conscience, and the light of religious knowledge, gathered from yourself most especially, now rise up in judgment against me. Oh! speak peace to my disturbed spirit, and if possible give it to me! Let me hear words of comfort and consolation from you. Teach me to pray! Teach me to repent!" The sick man here wept bitterly; and after a pause of some length he said, with agitated voice and look,—

'Canst thou not minister to a mind diseased;  
Pluck from the memory a rooted sorrow,  
Raze out the written troubles of the brain;  
And, with some sweet oblivious antidote,  
Cleanse the foul bosom of that perilous stuff  
Which weighs upon the heart?'

"I should much prefer your addressing me, my dear friend," replied Mr. Gracelove, "in the inspired and infinitely more solemn language of the Bible, rather than in the effusions of profane poetry, however beautiful and striking, as I acknowledge your quotation to be. Rather address to me that momentous question put to Paul and Silas by the jailor at Philippi,—*'What must I do to be saved?'* To such a solemn inquiry I should return the same answer that was given by those holy men,—*'Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.'*" \*

"May God forgive me," said the afflicted man, "for so long

\* Acts xvi. 30, 31.

despising that holy name—and for despising it because it *was* holy. Oh! may He now at length give me grace, and spare my life, that I may redeem the misspent time that is past, and learn henceforth to adore that sacred name which I have hitherto blasphemed,—and to practise that righteousness which, till now, I have cast behind my back.”

“Most devoutly,” replied his christian comforter, “do I say amen! to such a prayer of faith and penitence.

“I most sincerely grieve,” proceeded the latter, “to witness the severe sickness which it has pleased God to bring upon you. But I feel satisfied that God, who never does anything in vain, nor without the tenderest compassion towards those whom He graciously inclines to seek Him, has a design of saving mercy to your soul in the bodily affliction with which He has seen it good to visit you. Finding that, while in health and strength, you refused to obey his word, and be guided by his Spirit, He has cast you on a bed of sickness; that you may at length practically learn the ‘instruction of wisdom,’ and turn unto the Lord with all your heart, ‘while yet He may be found.’

“That God has not abandoned you, my dear friend,” continued Mr. Gracelove, (drawing a Bible from his pocket,) “but that He still invites you to come unto Him, labouring and heavy-laden, as you are, with the burden of your sins, that you may find ‘rest unto your soul,’ listen to the following all-gracious words from the book of Ezekiel, which the Almighty Himself is pleased to express with a divine emphasis:—‘As I live, saith the Lord God, I have *no pleasure in the death of the wicked*; but that the wicked *turn from his way and live.*’ And then, with the tenderest expostulation, He thus condescends to invite them to repentance,—‘*Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?*’” \*

\* Ezek. xxxiii. 11.

"That is truly a blessed Scripture," exclaimed Mr. Stately, with a faltering voice.

"Let us take another verse," proceeded his honoured guest, "from the same portion of the sacred Scriptures; which, however indifferently and thoughtlessly you may have passed over for so many years of your life, occupies, nevertheless, the very first place in the Prayer Books of our church—'When the wicked man turneth away from his wickedness, that he hath committed, and doeth that which is lawful and right, he shall *save his soul alive.*'\* Let these two passages," said Mr. Gracelove, "comfort you in your deep affliction, if, as I truly hope and believe, you are now inclined, in the language of the text, to 'turn away from your wickedness,' and to do 'that which is lawful and right.'"

"These verses are, indeed very consolatory," observed the humbled man of the world; "especially to those who have had the merciful experience granted to them, from a long continuance in well doing, that their hearts have been really changed; and whose sins, at the same time, have been less numerous and less heinous than mine; for, oh! my dear friend, I almost fear they are unpardonable. Can I hope for mercy?" he continued, in great anguish of mind. "Do the sacred Scriptures encourage *me* to hope for forgiveness, should I die in this my extremity, after having passed all my life a votary of *mammon*, instead of a worshipper of God?"

"The mercy of God in Christ," said his sympathizing guest, "is infinite; and if you can cast yourself upon His redeeming grace with real sincerity of heart, in penitence and faith, the Word of God warrants us in believing that you will be pardoned and accepted. Remember the instance, recorded in the Bible, of the labourers hired into the vineyard. They who came in at the *eleventh* hour received the *same* reward as those who had

\* Ezek. xviii. 27.

‘borne the burden and heat of the day.” Let me remind you, also, of the thief on the cross. He felt that Jesus was the Lord of life; he believed in Him, although at the instant of leaving the world by a violent death, and he declared his faith, accordingly, in most unequivocal language—

“ ‘ Lord, remember me when thou comest into thy kingdom

“ ‘ And Jesus said unto him, Verily, I say unto thee, *To day shalt thou be with me in Paradise.*’ \*

“ Thus you perceive, my dear sir, how *universal* is this inestimable gift of salvation:—‘ He tasted death for *every man.*’ † How compassionately free, also, the heavenly boon—‘ without money and without price.’

“ At the same time, it must ever be remembered,” remarked our Christian friend, “ that while this example of marvellous grace to the dying thief is given to save even the worst sinners from *despair*, it is the *only* example recorded in the Bible to restrain us from a too fatal presumption.

“ Never can you despair,” he observed, with an expression of the kindest sympathy, “ until that beneficent declaration be blotted out from the book of Isaiah, which I have now found, and will read for your great comfort:—

“ ‘ Come now, and let us reason together, saith the Lord: *though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.*

“ ‘ If ye be *willing and obedient*, ye shall eat the good of the land.’ ‡

“ And mark, it is God Himself who condescends to make this cheering and comforting declaration; for in the 20th verse of the chapter it is thus explicitly announced,—‘ For the mouth of the Lord hath spoken it.’ Listen, also, with repent-

\* Luke xviii. 42, 43.

† Heb. ii. 9.

‡ Isa. i. 18, 19.

ant faith, to that precious text in Revelation:—‘As many as I love, I rebuke and chasten: be zealous therefore, and repent.’\*—‘For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth’†

“But it must never be forgotten,” added our kind friend, “as I have before remarked, that such an unspeakable grace is alone extended to those who ‘repent them truly of their former sins,’—as our excellent Church Catechism expresses it,—‘steadfastly purposing to lead a new life; have a lively faith in God’s mercy through Christ, with a thankful remembrance of his death; and be in charity with all men’ For, as the Divine founder of our faith has solemnly declared, ‘Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth the will of my Father* which is in heaven.’”‡

“But where shall I obtain, and as speedily as my mortal exigences may require, this ‘lively faith,’ this ‘thankful remembrance,’ this ‘charity with all men?’ exclaimed Mr. Statcly with increasing anxiety.—I, who have neglected and despised these things, in order to serve and enjoy the world, which, in my hour of extremity, I find is *utterly impotent* to support and to save me?”

“How do the reproaches of conscience, for my wanton and numberless transgressions, now probe me to the quick, like the stings of scorpions! With what acute sensibility do I now feel the bitter scorn with which I received your kind Christian remonstrance, some few months ago, against the danger of my remaining any longer in a state of unresolved doubt as to the requirements of Scripture; and on the necessity of my seriously, and speedily, examining the foundation of my hopes for a better world. I then answered, with wicked flippancy of speech, that

\* Rev. iii. 19.

† Heb. xii. 6

‡ Matt. vii. 21.

I might possibly think of the matter at some future period—next year, or the following year, or the year succeeding; and that when I did I would let you know, as also with respect to the result. Behold, alas! the result in my present unhappy condition! It is the vindication of your wisdom, and the condemnation of my own folly! We know not what shall be on the *morrow*! Instead of the years I so wantonly contemplated, my offended Maker has scarcely vouchsafed me as many months! The avenger has at length overtaken me.

‘*Raro antecedentem scelestum  
Deseruit pede pœna claudo.*’”

Here, overcome by his emotions, the unhappy man burst into tears.

“ ‘Behold the *Lamb of God*,’ ” said his pious guest, in deep sympathy for his mental as well as corporeal sufferings,—  
“ ‘Behold the Lamb of God, which *taketh away the sin of the world*’\* Let me direct your attention,” he said, with the most soothing accent of voice, “to that most precious pearl, on the string of Scripture texts, which you will find in Romans, and which is, indeed, an ‘ornament of grace’ around the neck of the believer:—‘He that spared not His *own Son*, but delivered Him up for us *all*, how shall He not *with Him* also freely give us *all things*?’† Think of the immeasurable compassion of Him who spared not even His only begotten Son, but tore Him as a loaf out of His own heart, and offered Him up for the world! If God, then, has given to his creatures, for their deliverance, the stupendous ransom of the ‘body and blood of Christ,’—for us men, and for our salvation—how is it possible that He can *refuse*, to his penitent and praying people, any spiritual gift whatever, which may enable them to lay hold of the glorious prize set before them in the Gospel of the Saviour? Having bestowed upon us the *heavenly*

\* John i. 29.

† Rom. viii. 32.

*fruit*, from the tree of life, how can He withhold Himself from giving the *leaves also*, which are ‘for the healing of the nations?’\*

“The great ‘I AM’ of the Jewish Dispensation, as, thank God! of the Christian also, graciously inviteth all—‘*whosoever will*’—to ‘take the water of life *freely*.’ The Lord God of the Hebrews, who sent Moses, his chosen servant, in the days of old, on a divine legation to the children of Israel, to deliver them from the grinding oppression of Egyptian bondage; hath, in these latter times, sent his only Son, Jesus Christ, to redeem mankind—Gentile as well as Jew—from the more intolerable bondage of sin, and death eternal. Hearken to the appeal of that boundless compassion which thus addresses you:—

“‘Ho, *every one* that thirsteth, *come ye to the waters*, and he that hath no money; *come ye, buy, and eat*; yea, *come, buy wine and milk without money and without price*.

“‘Wherefore do ye spend money for that which is *not bread*? and your labour for that which satisfieth not?’

\* \* \* \* \*

“‘Seek ye the Lord *while* he may be *found*, call ye upon him while he is *near*:

“‘Let the wicked *forsake* his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will *abundantly pardon*.’†

“Hearken, again, to the words of redeeming mercy. Obey the gracious call to which that mercy invites you,—*repent*, and *believe*, and *live for ever*:—‘Come unto *Me*, all ye that labour and are heavy laden, and *I will give you rest*.’‡

“‘He that overcometh shall inherit all things; and I will be *His God*, and he shall be *My son*.’§

\* Rev. xxii. 2.

† Isa. lv. 1–7

‡ Matt. xi. 28.

§ Rev. xxi. 7.



“Think what it is to be ‘a son’ of the ‘*everlasting Father!*’

“Implore God, then, my dear sir,” continued Mr. Gracelove, “in penitence, humility, and faith, for the gift of the Holy Spirit to guide and sanctify you, and fear not that your supplications will be refused. Confide in God, and you will finally be led into all peace and joy in believing. Pray and doubt not. ‘*Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.*’\* ‘This is a gracious promise of our Lord *Himself*. ‘These things saith the AMEN, the faithful and true *witness*, the Beginning of the creation of God.’”†

“It is, indeed, a gracious promise,” responded the agitated sufferer; “and I cannot but feel deeply indebted to you for thus administering to me the consolations of the Gospel in my present severe affliction. And yet,” he said,—wishing, like all worldly men, to justify himself, in some measure, by the merit of his good works—“although I confess I have committed many and grievous sins, of which I heartily desire the forgiveness of God, I have, at the same time, performed many acts of charity and kindness. I have bestowed large and frequent sums of money on benevolent institutions, as well as in private almsgiving; and I trust that I may be permitted to plead this merit in my behalf, however small the degree to which it may extend.”

“My dear friend,” exclaimed Mr. Gracelove, “there is *no merit whatever* but that of *our blessed Saviour*. The blood of *Christ alone* cleanseth from sin, *alone* entitles His creatures, through faith in His atonement, and sincere penitence towards God, to pardon for their sins, and to the precious gift of eternal life. If human merit can atone for sin, then has Christ died *in vain*;—then has the stupendous sacrifice of the

\* Matt. vii. 7,

† Rev. iii. 14.

incarnate Son of God, which has fixed the wondering and adoring admiration of angels and of men, been vainly accomplished, and that by an omniscient, all-wise, and beneficent Being. No! my dear Mr. Stately, the supposition is utterly impossible. The adorable Redeemer cannot be robbed of the smallest portion of that divine meritoriousness by which He saves his people from everlasting death, but at the fearful hazard of the immortal soul! But to accept the atonement of Christ to the extent only of supplying our own deficiencies, and rejecting the rest;—to receive His heavenly grace simply to atone for the excess of our sins over our *visionary merits*, while we falsely imagine that the latter will *assist* in blotting out our transgressions; and to believe that, in such degree, the Saviour's blood is not required—this is, indeed, to rob God of His glory, but at the desperate peril of the soul. No! my friend, the 'blood of Jesus Christ His Son cleanseth us from all sin,'\* and *alone* cleanseth us. Human merit is a crafty device of Satan;—a delusion of the devil, to ensnare and destroy his wretched victims, who suffer themselves to be taken captive at his will.

"Let me beg of you to listen," said this Christian instructor, turning over the leaves of his Bible, "to what St. Paul declares of *his* pretensions to save him, in the third chapter of Philippians. The apostle of the Gentiles, so honoured of God, so zealous, so holy, thus expresses himself on this subject:—

"'Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

"'Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

\* 1 John i. 7.

“ ‘ Concerning zeal, persecuting the Church ; touching the righteousness which is in the law, blameless.

“ ‘ But what things were gain to me, those I counted *loss* for *Christ*.

“ ‘ Yea doubtless, and I count all things *but loss for the excellency of the knowledge of Christ Jesus my Lord*: for whom I have suffered the loss of all things, and do count them but dung, that I may *win Christ*,

“ ‘ And be *found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith* :

“ ‘ That I may know Him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death ;’

“ ‘ If by any means I might attain unto the resurrection of the dead.’\* ”

“ Here, then,” observed Mr. Gracelove, “ you behold a man, consecrated to his sacred office of apostle by the revelation to him of the very presence of his Lord and Saviour ; who, if any one could boast of his works, and apply them in the way of a personal, meritorious righteousness, in substitution, or in aid of the sacrifice of Christ, was the very being to do so ; yet absolutely disclaiming, without the smallest reserve, every notion of his own merit, as a ground, or even as an *aiding* cause, of his salvation. He regarded his own righteousness as ‘ filthy rags ;’ nay, with a still stronger term of loathing and abhorrence. He ascribed all the honour and glory of his redemption to his divine Lord and Master, who had died for him, as for all penitent believers ; and who is risen again to justify him from all things from which he could not be justified, as the apostle well knew, by the law of Moses. The unqualified renunciation, therefore, thus made by the apostle, we are as strictly bound to

\* Phil. iii. 4—11.

make ourselves, if we would possess the same living faith, and the same undying hope."

"Am I then to understand," said Mr. Stately, with a tone and look of anxious inquiry,—still inclined to justify himself on the pharisaical principle of personal righteousness,—“that good works go for nothing; that they are not to be considered; that the deeds of the law, the fulfilment of the commandments, are a matter of no importance; and that, if we have only faith in Christ, our salvation is secure?”

“By no means,” rejoined his christian friend. “‘Faith without works is *dead*;

’ simply because, for one reason, in the absence of the latter, there is no evidence whatever, neither can there be any existence, of a *saving faith*. But though the fulfilment of every particle of the law contains not a *grain of human merit*, in the eyes of the Supreme Being, yet are good works absolutely necessary, as a test that our faith is sound, and grounded in the *heart*. They are required as the best proof that we do, indeed, lay hold of the righteousness of the Saviour, on account of which alone we are accepted and justified before God. Besides being a test of faith, works are required as a test of *obedience* also; for He that enjoined faith to be cherished in the soul, as a principle of life, hath said also, ‘*Keep the commandments*;

’—hath likewise said, ‘Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;’ and, ‘thou shalt love thy neighbour as thyself.’\*

“The devils, we are told, ‘believe and tremble,’ but they neither fear God nor man; neither can they keep His commandments; and we know that ‘without holiness no man shall see the Lord.’† While, therefore, St. Paul declares that by ‘the deeds of the law there shall no flesh be justified in his sight,’ he also adds—‘Do we then make *void* the law through

\* Matt xxii 37, 39

† Heb xii 14.

faith? God forbid: yea, we *establish* the law.\* For what says the apostle in his Epistle to Titus—"This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be *careful to maintain good works.*"†

"*Justification by faith,*" continued our friend, "is the great, and saving doctrine of the Bible. Like a golden thread it runs through every page of the New Testament. But as I have already remarked, the apostle meant a *living* not a *dead* faith. Hear again what St. Paul says, in his Epistle to the Galatians—

" 'Knowing that a man is not justified by the works of the law, but by the *faith of Jesus Christ*; even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for *by the works of the law shall no flesh be justified.*' "

"Farther on, in the same chapter, the apostle declares—

" 'I am crucified with Christ: nevertheless I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the *faith of the Son of God*, who loved me, and gave himself for me.

" 'I do not frustrate the grace of God: for if righteousness come by the *law*, then Christ is *dead in vain.*' ‡

"Turning to the Epistle to the Romans we find the same apostle still enforcing this evangelical scriptural doctrine, where he says—"The gift of God is eternal life *through Jesus Christ our Lord*" § This sublime truth is, indeed, the all-absorbing universal theme of his meditations. It embodies the strength of his deep and devout convictions, and directs the spirit of his instructions to all his converts throughout the whole of his writings."

\* Rom. iii. 20, 31.

† Titus iii. 8.

‡ Gal. ii. 16—21.

§ Rom. vi. 23.

"These are, doubtless, powerful and convincing illustrations of the great principle you so zealously advocate," exclaimed the sick man; "and I feel the deepest gratitude towards you for your truly Christian kindness in bringing them so forcibly to my notice, under my present solemn circumstances, when I require all the consolation that a benevolent mind can offer to me. I can only account for the fact of such strong passages never having struck my mind before, from the consideration of the worldly and carnal life I have been living; so full of danger, as it has been, to my soul, and especially in closing my eyes to the great truths of the Gospel. Nevertheless, well do I remember," he continued, "one solemn text of Scripture, and with striking vividness of recollection at the present moment, which I heard proposed as the subject of discourse, some years ago, in London, at the Temple Church. The words are of most solemn import, the warning voice which uttered them is that of our blessed Lord, and the awful announcement, contained in the last six words, thrilling to the hearts of all that hear or read them.

" 'Enter ye in at the *strait gate* for wide is the gate, and broad is the way, that leadeth to destruction, and *many* there be which *go in thereat*

" 'Because *strait* is the gate, and narrow is the way, which leadeth unto life, and *few there be that find it.*'\*

"Oh my friend!" ejaculated Mr. Stately, with tears in his eyes, "how does my conscience now upbraid, and condemn me, for the stifled convictions of my mind on that occasion. The impression, for the moment, was deep, although more of alarm than of obedient faith. It weighed on my spirits during the remainder of the day, but on the following morning I was as cold, as worldly, and as heartless as ever. Oh, Mr. Gracelove," he added, "if there be, indeed, but '*few*' that be saved, how

\* Matt. vii. 13, 14.

ought we to *redouble* our exertions—nay, increase them a *hundred-fold*, that *we* and those whom we love may be found, at last, among that *unspeakably happy* ‘few’ who have ‘washed their robes, and made them white in the blood of the Lamb,’\* and who shall stand at the last Great Day, ‘with palms in their hands,’ around the Redeemer’s throne in the kingdom of God

“May the Almighty, in his boundless compassion, grant that it be so with all of us,” said the sick man, with uplifted hands and with profound emotion

“Most fervently from my heart do I say ‘Amen,’” replied Mr. Gracelove, “to a prayer so comprehensive of immeasurable blessings to our immortal souls. Let us be ‘zealous, therefore, and repent ;’ remembering *who* it is that hath said,—‘As many as I *love*, I *rebuke* and *chasten*.’

“Were I not afraid,” resumed the sick man’s comforter, “of wearying you in your present weak state, I should feel inclined to extend this most interesting and, I would hope, profitable subject, to a few additional illustrations.”

“Pray do, my valued friend,” replied Mr. Stately, “for I feel the comfort of your presence more than I can express, and an edification in your scriptural expositions which I never felt before. Though I could not have believed, in the early part of this morning, before your arrival, that I could possibly have borne the fatigue, in my present weak and wretched condition, of listening so long to the conversation of any one ; yet I feel my mind relieved, in some degree, of the oppressive burden which lies upon it, while attending to your reasoning, and the sufferings of my body alleviated in proportion. Pray proceed.

“I rejoice greatly to hear it,” answered his kind adviser, “and shall proceed, with increased satisfaction, to make the

few remaining observations and biblical references, which I think it desirable to present to your mind."

"I have given you ample testimony, my dear friend," he continued, "from St. Paul's Epistles, of the necessity of justification by the faith of Christ, and I will now refer you to what St. John says, in confirmation of the same holy doctrine, in the 5th chapter of his first Epistle—'Whosoever believeth that Jesus is the Christ is *born of God*.'"

"Here," observed Mr Gracelove, "is the righteousness of faith by which we are justified. But the evangelist goes on to answer the question you proposed to me respecting *works*, and to prove the *inseparable connexion* between them, in order to evidence a living faith—not as a matter of *merit*, but as setting forth that only true faith which 'works by love.' In the following verses the apostle declares—

" ' By this we know that we love the children of God, when we love God, and *keep his commandments*

" ' For this is the love of God, that we *keep his commandments* . and his commandments are not grievous.

" ' For whatsoever is born of God overcometh the world : and this is the victory that overcometh the world, even our *faith*.

" ' Who is he that overcometh the world, but he that believeth that *Jesus is the Son of God* ' . . .

" ' He that believeth on the Son of God, hath the *witness in himself* : he that believeth not God, hath made Him a liar ; because he believeth not the record that God gave of his Son.

" ' And this is the record, that God hath given to us eternal life, and this life is in his Son.

" ' He that hath *the Son hath life* ; and he that hath *not the Son of God hath not life*.'

" In the Acts of the Apostles, it is also emphatically de-



clared, in allusion to the all-saving name and righteousness of Christ,—‘ Neither is there salvation in any other: for there is *none other name under heaven, given among men, whereby we must be saved.*’ ”\*

“ I humbly and devoutly pray the Almighty,” ejaculated Mr. Stately, “ for His heavenly grace to enable me to believe savingly, from the heart, on that adorable name and grace of Christ, in the future conduct of my life, if He shall mercifully permit me to live.”

“ God grant that I may be so,” responded his friend; “ to your everlasting peace, and the glory of His redeeming love. And let us remember for *what* an inheritance we are called upon to strive—‘ incorruptible, and undefiled, and that fadeth not away, reserved in heaven ’† ‘ In the world ye shall have tribulation,’ said our blessed Lord: ‘ but be of good cheer, I have overcome the world ’ ‡ “ Yes ’ my dear Mr. Stately, there is behind this veil of mortality a glory as yet unrevealed, which no human eye hath seen, or human heart conceived. There is a paradise to be gained in the realms of bliss, in comparison with which the brightness, and the loveliness of the bowers of Eden, were but as the twilight of a summer’s evening when the glorious sun has set. Let us never forget, however, that ‘ there shall in nowise enter into it, anything that defileth, neither whatsoever worketh abomination, or maketh a lie— but they which are written in the Lamb’s book of life.’ §

“ ‘ There is a land of pure delight,  
Where saints immortal reign,  
Infinite day excludes the night,  
And pleasures banish pain.

\* Acts iv. 12

† 1 Pet. i. 4

‡ John xvi. 33

§ Rev. xxi. 27.

There everlasting spring abides,  
 And never-withering flowers :  
 Death, like a narrow sea, divides  
 This heavenly land from ours.

Sweet fields beyond the swelling flood  
 Stand dress'd in living green :  
 So to the Jews old Canaan stood,  
 While Jordan roll'd between.

But tumorous mortals start and shrink  
 To cross this narrow sea,  
 And linger shivering on the brink,  
 And fear to launch away.

Oh ! could we make our doubts remove,  
 Those gloomy doubts that rise,  
 And see the Canaan that we love,  
 With *faith-illum'd eyes* !

Could we but climb where Moses stood,  
 And view the landscape o'er,  
 Not *Jordan's stream, nor death's cold flood,*  
*Should fright us from the shore.\**

“ Before I conclude my observations,” resumed Mr. Grace-love, “ I wish to bring you to the very fountain-head of all grace, and truth, and happiness ;—to Him who was the Lord and Master of those prophets and apostles whose writings and declarations alone I have hitherto brought to your notice. Let me, then, bring you to Christ Himself, the blessed Saviour of the world ; to Him who in His wondrous love and compassion has condescended to say — ‘ Whosoever shall do the will of God, the same is my *brother*, and my *sister*, and *mother*.’† What an inestimable privilege ! to stand in so glorious a relationship to Christ by his own direct recognition of

\* Watts.

† Mark iii. 35.

us, on the gracious condition alone of ‘doing the will of God!’ Listen, also, to the following emphatic words, as they proceed from the divine lips of the same Almighty Being who made all things, and yet who humbled Himself even to the bitter death of the cross, to redeem us unto God by His precious blood—‘I am the way, and the truth, and the life: no man cometh unto the Father but by Me.’\*

“Here, my dear sir,” remarked the pious expounder, “we have the infallible declaration of the adorable Redeemer Himself, that there is no salvation *except through his own meritorious sacrifice and atoning righteousness*;—no *acceptation, by our heavenly Father, of a single human being to eternal happiness, unless he come to Him through the divine atonement and intercession of His own beloved Son.*

“But,” he proceeded, “were anything further required, to illustrate the power of heavenly grace,—to confirm the deep convictions of faith, and to assure lasting, heartfelt comfort to the believer, pray attend to the following sublime revelation, vouchsafed by the Saviour of the world to Martha, the sister of Lazarus, whom He was at the very moment about to raise from the dead:—

“‘Jesus said unto her, *I am the resurrection and the life.* he that believeth in Me, though he were *dead*, yet shall he *live*:

“‘And whosoever liveth, and believeth in Me, shall *never die.*’†

“Oh! my dear friend,” he continued, “may we both of us have grace to make the same reply, from the heart, that Martha made to the Saviour’s question—‘Believest thou this? She saith unto Him, Yea, Lord: *I believe that thou art the Christ, the Son of God, which should come into the world.*’”

“I do believe,” replied energetically the afflicted man;

\* John xiv. 6.

† John xi. 25—27.

“and my earnest prayer is, that, if my life be mercifully spared, it may not be, as hitherto, the cold theory of a mere mental assent, but the practical conviction of my soul, working out the sacred principle by a life of strict obedience to the will of God.”

“I rejoice to hear such a sentiment,” exclaimed Mr. Grace-love. “The latter part of it contains the vitality of faith—‘strict obedience to the will of God.’ This, indeed, embodies the very gospel truth;—the law, and the prophets, and the commands of Christ. ‘Strict obedience to the will of God’ is the very summary of Christianity. It includes the whole circle of Christian duties, as well ‘the law’ that was given by Moses, as the ‘grace and truth that came by Jesus Christ.’ It is the keystone of the arch of faith.”

“And how is this to be accomplished? We are told from the lips of the same holy Being, in the words addressed to Nicodemus,—‘Except a man be born again, he cannot see the kingdom of God.’\* And what is that new birth, which all must experience if we would be saved? On this momentous point we are mercifully not left in darkness; for the same divine revelation informs us, that ‘Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.’ Would you then inquire, my dear friend, how a baptized person is to obtain the sanctifying influence of the Spirit? My answer points to the very text, among many others, which I have already cited for your comfort:—‘Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.’† Set your heart and direct your prayers diligently, and with sincerity, to supplicate for this promised blessing, and ‘your labour shall not be in vain in the Lord.’

“Think what the Almighty Saviour Himself, in the pleni-

\* John iii. 3.

† Matt. vii. 7.

tude of his mercy and condescension, hath vouchsafed to say to his people : ‘ Behold, *I stand at the door, and knock ; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with Me.*’ And then raise your soul to the contemplation of that marvellous reward with the promise of which the Redeemer concludes his beneficent invitation : ‘ To him that overcometh will I grant to sit *with Me in my throne*, even as I also overcame, and am set down with my Father in His throne.’ ”\*

“ It is, truly, a beneficent invitation,” ejaculated the once haughty but now penitent Mr. Stately. How devoutly thankful I ought to be, as I trust I now am, that I have been permitted at length to know its immeasurable importance. For I confess, with shame and sorrow, and with a deep sense of the guilt I have incurred, that after living to the full meridian of life, I have never once read the Bible entirely through. This alone, I now feel, would be sufficient to utterly condemn me, and leave me speechless and in despair, at the bar of God’s judgment. I have found ample time, and pleasure also, in reading books of *human law* to qualify me to take the chair at the Court of Quarter Sessions, because it gratified my ambition and pleased my vanity ; but which, at the most, could last but for ‘ three score years and ten.’ How, then, do I feel my guilt, when I confess that I could never find time, or rather inclination, to study, or even to read fairly through the Book of *Divine Law*, though its sacred pages were to qualify me for the courts of Heaven, for the enjoyment of an everlasting happiness of which the flight of myriads of ages cannot lessen the duration. Shall the lawyer, the physician, the statesman, the philosopher, and a thousand others, study the books of their respective sciences, merely to make them wise for this poor perishing world ; and shall it be said that the *Christian alone*

refuses to read *his own* book of science, which is emphatically and infinitely divine?—to read and live for ever? Shall the everlasting Scriptures of truth—of which a portion has been written with the *very finger of God*—given to prepare us for an immortal existence, be utterly neglected by him, though at his own fearful peril of soul—put away out of sight, out of mind, or perchance consigned to the moths and cobwebs of the lumber-room?

“ May God forgive me this awful sin !” said the self-accusing man, with emotion. “ I feel deeply and especially convicted on this point—in having evinced such despite to the very revelation of the Deity Himself, and such daring ingratitude in return for his long-suffering mercy towards me. If God should be graciously pleased to spare my life, as I fervently pray He will mercifully do, for the sake of my poor soul, I solemnly promise, that when I shall recover my strength, I will apply myself seriously, and in a prayerful spirit, to fulfil so indispensable a duty, which I feel God will require at the hands of all his responsible creatures. I will commence with the first chapter of Genesis, nor omit a single chapter, in my consecutive readings of the Holy Scriptures, to the end of Revelation ; and that not in a careless, self-righteous, half-believing mind, as I once should have done, if induced to read the Bible at all, but with a prayerful humbled heart, invoking the aid of that Holy Spirit, without which, as our Lord declared to Nicodemus, we ‘ cannot enter into the kingdom of God.’ ”

“ To hear you speak thus,” said his guest, “ is most grateful to my feelings. It is an encouragement to my poor endeavours which I did not expect so early to have received. I bless God for it, and earnestly implore Him, in whose hands are the issues of life and death, to restore you to health, and enable you to fulfil to the utmost your pious resolutions, conceived as they are in a spirit of dependence and meekness, of penitence and faith.”

"Yes! my valued friend," replied the self-abased and penitent Mr. Stately, "the pride and haughtiness of my heart, my vanity, love of display, and ostentation, I feel have left me for ever; and I am thankful for it. God has taught me, by the awakening dispensation of this sudden and severe sickness, that *pride* was not made for *man*,—for such weak ephemeral creatures as we are—here to-day and gone to-morrow. Does it become creatures so awfully suspended between life and death, that while this week we may be gliding gaily through magnificent saloons and gorgeous drawing-rooms, luxuriating in all the pomp of high station, and the gratifications of a boundless wealth, the next, we may be lying in the gloom and silence of the grave;—light exchanged for darkness—splendour for dreariness—the transports of music for the 'dull cold car of death;'—wide and lovely domains for a clod of earth, six feet by two;—the eye dark—the tongue mute—the ear deaf—the heart pulseless!"

"Was *pride*, then, made for *man*?"

"Oh, no!" exclaimed Mr. Gracelove, with much sensibility of tone and feeling. "The deepest humility infinitely better becomes him than such a passion even in its most subdued state. It was this destructive element of discord and rebellion that cost the fallen angels their first and bright estate in heaven; banished them for ever from the glorious presence of their Creator: being 'reserved in everlasting chains under darkness unto the judgment of the Great Day.'\* And it is the same rebellious spirit that is driving so many, in the present world, headlong to the same regions of unavailing woe, 'where the worm dieth not, and the fire is not quenched.' It is this fatal principle of pride that makes vain and impious man believe that he knows *better than his Maker*; that hardens his heart against the reading of the Bible, and brings

\* Jude v. 6.

him at last to the insane belief—that he can be wise *without God*, and happy *without a Saviour*! Fatally strengthened, also, as he often is, in his unbelief, by his determination to live in the gratification of his lusts and appetites, this baleful passion, united with the latter carnal indulgences, at length drowns the soul in destruction and perdition.

“ With such a tremendous example before us as the everlasting destruction of the fallen angels, caused by the satanic passion of pride, with what ceaseless and anxious vigilance ought we to guard our own hearts, lest we also fall into the same hideous condemnation. The thought sometimes strikes me, my dear Mr. Stately, why the marvellous mercy of God should have been so graciously exercised towards apostate man, while the rebellious angels were suffered to perish? And the only solution that can be given to the sublime problem of our election to the restored favour of our Maker, when the others were doomed to death eternal is—that *Christ died to save man*, while, for the lost spirits, *no Saviour could be found*!

“ ‘ When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained ;’ and the still more *glorious finished work of the Saviour’s redemption*,” added Mr. Gracelove,—“ ‘ What is man, that thou art mindful of him? and the son of man, that thou visitest him?

“ ‘ For Thou hast made him a little lower than the angels, and hast crowned him with glory and honour.’ ”\*

“ The longer I live, my dear friend,” he continued, “ the more I am convinced that *humility* is one of the first of Christian graces. It inclines us to bend the stubborn neck of our own natural wilfulness in strict obedience to the law and will of God. It binds us implicitly to believe all that we are told in the word of God, simply *because God hath said it*. Under its benign influence we cease to cavil at, and disbelieve,

\* Ps. viii. 3—5.



some of the darker mysteries of Jehovah, as does the infidel, —because, forsooth, the perceptions of a worm of the earth, as he is, cannot fathom the deep counsels of the Most High—and are led to believe and practise that which we are capable of understanding, and to adore in faith of their truth the revelation of those things which are hidden from us.

“ In illustration of the indispensable virtue of humility, let us turn to the gospel of St. Luke. There we shall read words from the very lips of the blessed Redeemer which should startle the nominal believer, the Pharisee proud of his knowledge and attainments, the false philosopher, and the half-hesitating Christian, into an immediate and unqualified prostration of all his pride, and self-will, and infidelity, at the feet of Christ. Hear what the Lord of life and glory declares.—‘ Verily I say unto you, Whosoever shall not receive the kingdom of God as a *little child*, shall in *nowise* enter therein.’\* ”

“ What an awful rebuke is this, to the pride and scepticism of the human intellect, addressed to it by the great Author of our being! ‘ Yes ’ to man it has been found needful to address it—to man who cannot comprehend how the beautiful substance and verdure of a blade of grass are produced from the dark clods of the valley, nor by what sublime process the delicious sweetness and bloom of the peach ascend from the very soil we tread upon, and of which were we to take the smallest portion in our mouths would create a loathing. And yet he dares to be proud even towards *God*!—dares in his insignificance to arraign the wisdom of his Creator; refuses to read his Holy Scriptures, or disbelieves the life-giving revelation which He has condescended to make to the world!

“ I scarcely know a text of Scripture in the whole Bible,”

\* Luke xvm 17.

remarked Mr. Gracelove, “ that demands a more devout attention than the one to whose solemn import I have just invited your notice ; and the reason is because the sin of pride, which the Saviour graciously warns us against, is the besetting sin of the human heart. We can never read nor meditate too often, nor with too great awe and humility, on this startling passage of our Lord’s personal ministrations—‘ Verily I say unto you, whosoever shall *not receive the kingdom of God as a little child, shall in no wise enter therein.*’

“ But remember the glorious promise —

“ ‘ To him that overcometh will I give to eat of the *Tree of Life*, which is in the midst of the paradise of God.’ ” \*

\* Rev. ii. 7.

## CHAPTER XIV.

THE momentous declaration of Christ—of God Himself, incarnate in the flesh—with which the last chapter concluded, and which is calculated to make the ears of <sup>\*</sup>the worldly-proud man *tingle* when he hears it, concluded, also, the deeply-interesting conversation which that chapter records.

Shortly afterwards Mr. Gracelove retired from the bedside of his sick friend, whose strength was now sufficiently exhausted to require repose; although it had been wonderfully sustained by the powerful mental excitement which had given, for the time, additional energy both to his body and his mind.

In fulfilling the pious obligations of Christian duty, in which he had just been engaged, Mr. Gracelove had received the best reward of a conscientious mind in the apparently happy success with which his endeavours had been accompanied. Knowing, as he did, the carnal occupations of Mr. Stately's life; the course of dissipation, and the fashionable excesses to which he had sacrificed both his time and his virtue,—so utterly at variance with moral and religious impressions,—our friend had not expected to behold so soon the highly satisfactory result which, to human sense, had crowned his exertions. He now saw the pride of the self-sufficient

man prostrate in the dust; his worldly pretensions subdued; his penitence and convictions of sin confessed; the reformation of his life resolved upon;—and all his haughty claims to live and act as he chose, surrendered implicitly to the will of his Saviour, in obedience to the Gospel of the grace of God.

Still our moralist felt that time alone could test the sincerity of that repentance he had so recently witnessed; the renunciations of sin that had been made; and the practice of righteousness that had been promised. He knew too well the deceitfulness of the human heart; of resolutions made under the apprehension of death, and he waited, with trembling anxiety, to see the issue of a return to health, which so often dissipates in air “vows made in pain.” Yet he could not help saying to himself,—“If this work be of God, it must and will succeed.” He remembered that most encouraging assurance to all true penitents, already adverted to, clothed in the inspired language of the great apostle of the Gentiles, in which he says, “Being confident of this very thing, that He which hath *begun* a good work in you will *perform it until the day of Jesus Christ.*” \*

On the termination of the interview which has been related, the sick man made an earnest request to his estimable guest, that he would kindly remain at Bowness for some days, to await the crisis of his malady, as well as to afford him the solace of his society. “Your presence,” he said, “is as needful for my recovery as that of my medical attendants. You have been to me more than a friend; you have been a ‘neighbour,’ in the strict scriptural sense of that term. Like the good Samaritan, you have poured into the bleeding wounds of my heart the ‘oil and wine’ of religious consolation; and never shall I forget the obligations I owe you, if it shall please

\* Phil. i. 6.

the Almighty to raise me again from this bed of sickness and of sorrow."

Such an appeal, as may be readily imagined, was responded to with the most cheerful acquiescence. A letter was consequently despatched to Derwent Cottage, to apprise its beloved mistress of her husband's protracted visit, with a detail of all the circumstances that had occurred during his absence from her, with which he felt sure she would be greatly interested.

\* The reader is aware that Mrs Stately was present at the interview which had taken place in the sick man's chamber. It may now be mentioned, that her conduct on that mournful occasion conciliated towards her the sincere respect of their zealous monitor. Though listening to the conversation in perfect silence, her frequent tears and anxious countenance, bore ample testimony to the affectionate sympathy she felt with regard to her husband, and her absorbed attention to the religious subjects introduced, and dwelt upon, testified to the deep interest they excited in her mind.

A gratifying proof of the reality of such an impression was afforded her guest on the following day, for on leaving the apartment of Mr Stately, with whom he had been again conversing, he was accompanied by his wife into the sitting-room adjoining. She had, indeed, expressed a strong desire to hear his opinions on two essential doctrines of Scripture, which she said had always appeared to her to involve a contradiction; "At least," she said, qualifying the expression, "too hard for me to understand."

On taking their seats, the lady prefaced her inquiry by remarking, "how extremely grateful she felt to Mr. Graceclove for the soothing and comforting, as well as most edifying sentiments which he had addressed to her poor invalid on the previous day." It was evident that her feelings had been much affected by what she had heard; and some of those

better emotions of the heart which had manifested themselves before she was married, but which her union with a worldly man had almost extinguished, now revived again with an earnestness that betokened an awakening conscience. "How very precious, my dear sir," she said, "have been your consolations to my poor husband. What gracious instances of mercy, even at the eleventh hour—nay, at the very last moment,—did you produce from the sacred Scriptures, to rescue his terrified soul from despair. You displayed before him the love of Christ, and, I may truly say, before myself also, in the most endearing and affecting point of view that could have been presented to the mind; and with which the blessed Bible alone could have furnished you. In vain may we look for such pure disinterested love upon earth as was His, even among our most devoted relatives."

"Most true it is," answered her companion

" 'Greater love hath no man than this, that a man *lay down his life for his friends*

" ' *Ye are my friends,*' said the adorable Saviour, 'if ye do whatsoever I command you.

" 'Henceforth I call you not servants; for the servant knoweth not what his Lord doeth. but I have called you *friends*; for all things that I have heard of my Father I have made known unto you.

" 'Ye have not chosen me, but I have chosen *you*, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you

" 'These things I command you, that ye *love one another.*'\*

"These, my dear Mrs. Stately, are the gracious words of Christ. Think what it is to be a '*friend*' of the *Saviour*, and how easy and how condescending the condition,—*'If ye*

\* John xv. 13 - 17.

*do whatsoever I command you.*' And what is a most happy consideration, these words are addressed to *all, without exception*, who will receive and obey them. Should any one doubt of such a boundless compassion being extended to every living creature who desires to be saved, let him read, to the peace and comfort of his soul, the divine invitation addressed to all in the last chapter of the book of Revelation:—'And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And *whosoever will*, let him *take* the water of life *freely*.'\*

"As a farther proof of the tenderness of our Lord's compassion," observed Mr. Gracelove, "read, my dear madam, that most touching address to the Jews, contained in the Gospel of St. Matthew, and pray with me that it may never be said against *ourselves*—

" 'O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would *not* ' "

"And what was the fearful consequence of such a fatal rejection ?

" 'Behold, your house is left unto you *desolate*.' †

"Imagine what must have been the depths of divine sympathy in the Redeemer's heart, when the prophetic vision of what was so shortly to overwhelm the devoted city drew *tears* from his sacred eyes ; and this sympathy, too, evinced towards a blood-thirsty people who were about to become his very murderers ! St. Luke records in his Gospel this touching and interesting fact :—

" 'And when He was come near, He beheld the city, and *wept* over it.

" 'Saying, If thou hadst known, even thou, at least in this

\* Rev. xxi. 17.

† Matt. xxiii. 37, 38.

thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

“ ‘ For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

“ ‘ And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; *because thou knewest not the time of thy visitation.*’ ”\*

“ How profoundly, then, does it concern us, my dear Mrs. Stately, to prepare for the time of *our* ‘ visitation!’ For nothing is more certain than that we must *die*, and after death—the JUDGMENT!”

“ Had I experienced,” said the lady, “ no other proof of the efficacy of Scripture, and of the Redeemer’s graciously proffered love to his penitent creatures, than that which has been manifested in the case of my poor dear husband, I should be quite convinced of the great power of God in his inspired Word. Before your arrival, my dear friend, he was on the brink of despair; and, now, his dark forebodings have disappeared, and his mind is supported and comforted by the consolations and promises of the Gospel, addressed to those who repent and believe. I heartily thank God for the mercy so freely bestowed; and yourself, as the humble instrument in His hands.”

“ Mark the faithfulness and the goodness of God to his penitent creatures,” observed her companion, “ whom, for his beloved Son’s sake, He is willing to receive, if truly repentant, even at the eleventh hour. Mark the grace and the loving kindness of that promise which says:—

“ ‘ When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee

\* Luke xiv. 21—24.



“ ‘For I am the Lord thy God, the Holy One of Israel, thy Saviour.’\* ”

“ With such a promise in view, the Psalmist could confidently say, ‘upheld and inspired by the power\* of the same divine grace,

“ ‘Though I walk through the valley of the shadow of *death*, I will fear *no evil*: for *Thou art with me*; thy rod and thy staff they comfort me.’ † ”

“ What a blessing it is, to such frail beings, that God, in the plenitude of His heavenly pity, should in so many instances ‘deliver them who, through fear of *death*, were all their life-time subject to *bondage*.’ ” ‡

“ I never felt,” remarked the lady, with a subdued countenance, “ the utter impotency of wealth and station to minister relief, at a mortal hour, as during my present severe affliction. But a short week has elapsed since Mr. Stately and myself, in the desperate foolishness of our hearts, imagined ourselves absolutely impregnable behind the rampart of gold, with which we had fenced in our untenable position. See how, in a moment, this fortress of our confidence—like the walls of Jericho, and from the same omnipotent command—has fallen prostrate in the dust! Wealth was the Dagon of our idolatry: See how it has fallen—shivered into fragments—before the chastising presence of God!”

“ The lust of gold,” said our moralist, “ with its manifold evil consequences, has, perhaps, served to ruin more souls than any other passion of the heart. And yet, for how short a period can riches be retained even when possessed, and for which a man is content to sacrifice his everlasting welfare. Had we possess the ‘wealth of Ormus or of Ind,’ still we must die! Nor can we take away with us the smallest relic of the store. And when the last mortal hour shall come—as come it

\* Isa. xliii. 2, 3.

† Ps. xxiii. 4.

‡ Heb. ii. 15.

must—with what thrilling agony of spirit—with what fearful vividness will the worshipper of mammon then remember that momentous question of our Lord—

“ ‘What shall it profit a man, if he shall gain the *whole* world, and lose his own soul ?’

“ ‘Or what shall a man give in *exchange* for his soul ?’\* ”

“The inheritance of this world,” he continued, “is, indeed, a ‘baseless fabric’ That of the next—if redeemed by the blood of the Lamb—stable as the Throne of Jehovah. To have ‘the Spirit itself bearing witness with our spirit, that we are the children of God,’ is worth infinitely more than all the countless stores of the great and the mighty. And, then, observe what follows:—‘If children, *then heirs; heirs of God, and joint heirs with Christ*’ †. Such a glorious result could not have been conceived by the most sanguine Christian heart, had it not been revealed by the Spirit of God in his inspired Word.

“Then, as regards the trials of life, whatever they may be, however afflictive and long-continued; what do they amount to when put in competition with the endless felicity of Heaven? The apostle says—

“ ‘I reckon that the sufferings of this present time are not worthy to be compared with the *glory which shall be revealed in us.*’

“And as it were to stimulate the faith and hope of any timorous or desponding Christian, he adds in a subsequent verse:—

“ ‘We know that *all things* work together for *good* to them that *love God.*’ ‡

“This is the true wisdom, my dear Mrs Stately,—‘*to love God;*’ a wisdom which ‘is profitable unto all things, having promise of the life that now *is*, and of that which is *to come.*’

\* Mark viii. 36, 37.

† Rom. viii. 16, 17.

‡ Rom. viii. 18, 28

“ Pray permit me to read to you the splendid description of this heavenly attribute, as dictated by the Spirit of the Almighty ; and were it possible that you could not be won by its virtues, you could not fail to be so by the bright promises it offers.

“ ‘ Happy is the man that findeth wisdom, and the man that getteth understanding

“ ‘ For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

“ ‘ She is more precious than rubies. and all the things thou canst desire are not to be compared unto her.

“ ‘ Length of days is in her right hand ; and in her left hand riches and honour.

“ ‘ Her ways are ways of pleasantness, and all her paths are peace.

“ ‘ She is a *tree of life* to them that lay hold upon her : and happy is every one that retaineth her.’ ”

“ How beautifully, and how graciously, is this divine spiritual gift introduced by the two verses that immediately precede the passage in which it is ~~so~~ highly extolled. To yourself, my dear Madam, in your present affliction, they must present a source of the purest consolation ; like the fountain opened by Moses in the burning wilderness of Sin, to the thirst-expiring Israelites :—

“ ‘ My son, *despise not the chastening of the Lord* ; neither be weary of His correction :

“ ‘ For whom the Lord *loreth* He *correcteth* ; even as a FATHER the son in whom he *delighteth*.’ ”

“ Nothing, my dear friend,” replied the lady, with emotion, “ so much soothed and re-established the mind of my poor sick husband, and indeed impressed my own also, in your conversation with him yesterday, as the cheering illustrations you

drew from the Bible of Jehovah's forgiving compassion, and the Saviour's atoning love to His fallen creatures. I am fully aware that the sole condition on which we can claim such blessings is, 'repentance towards God and faith towards our Lord Jesus Christ.' But that God should be graciously willing to pardon at all such sinners as we are, after so many multiplied transgressions committed against the light of knowledge—so many responsibilities of power and affluence disregarded—such frequent despite done to the Spirit of grace,—is, indeed, a miracle of mercy."

"Most truly is it so," answered her pious instructor; "but if God's forbearance and mercy were no better than those of man towards his fellow creatures, our condemnation would be sure. We should never see the light of life. But the long-suffering mercy of God our Saviour surpasses knowledge.

" 'Who shall separate us from the *love of Christ*?' shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"

" 'Nay, in all these things we are more than conquerors through Him that loveth us.

" 'For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

" 'Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord' \*"

"This is the sublime and inspired language of that favoured apostle who was privileged to see the glorious vision of his Saviour, after our Lord had risen from the dead.

If, however, any human being, right-minded, but depressed by constitutional fearfulness, should feel, after reading such passages as those I have quoted, still inclined to despair,

\* Rom. viii. 35—39.

let him ponder over the grace and the promise of God to his Church, contained in the following two verses, and hush his fears for ever:—

“ ‘ Can a woman forget her sucking child, that she should not have compassion on the son of her womb ? yea, they *may* forget, yet will *I not forget thee*. ”

“ ‘ Behold, I have *graven thee* upon the *palms of my hands*. ’ ”\*

“ And, now,” observed the lady to her kind monitor, “ while I desire to express to you my grateful thanks for thus exhibiting before me such an illustrious and consolatory display of the Divine goodness, in the various Scriptures which you have in so Christian a manner brought to my notice, I am anxious to lead your attention to the principal subject for which I solicited this interview. The point to which I allude, and on which I am desirous of obtaining your opinion, for the purpose of clearing up a difficult passage of the Bible, is that of the seeming discrepancy, as to doctrine, between St. Paul and St. James, respecting ‘ justification by works. ’ ”

“ You very rightly call it a ‘ *seeming* discrepancy,’ ” replied Mr. Gracelove : “ for, in strict truth, there is no discrepancy at all between them. The two apostles mean the self-same thing, but expressed in different language, and by a different mode of stating the same argument. ‘ That such is the scriptural fact,’ ” he continued, “ it is only necessary to observe, that both the apostles illustrate their meaning by the very *identical instance of Abraham*, who was called emphatically the ‘ friend of God.’ This at once, in my humble opinion, decides the controversy with respect to the supposed difference of doctrine between them. When St. Paul speaks of justification by faith,—when he says, ‘ Abraham believed God, and it was accounted to him for righteousness,’—and that ‘ they which are’ of faith, the

\* Isa. xlv. 15, 16.

same are the children of Abraham,'\* he does not mean it to be understood that it is a simply *barren* faith—a bare assent of the understanding, wholly unproductive of the fruits of obedience. For He that has enjoined upon the heart the principle of faith, has also said,—‘*Keep the commandments.*’ But if, while a man expresses his belief in God, and in his dear Son Jesus Christ, he rebels against those commandments, this is doing no more than the devils do, who ‘believe and tremble.’ This surely, therefore, could not be the faith of St. Paul. If, then, the apostle meant a faith working by love,—an obedient faith, which, while it believes, obeys also the laws of the Great Being who ordained that faith, then is there no difference whatever between St. Paul and St. James. And that the apostle of the Gentiles did so mean, there can be no doubt whatever in the mind of any one who reads carefully his Epistles with a teachable spirit. But, as I observed before,” repeated our friend, “the circumstance of both the apostles having appealed to the *self* same instance—that of Abraham, of whom it is again said, ‘they which be of faith are blessed with faithful Abraham,’—in confirmation of their doctrine, is an incontestable evidence that the doctrine in question was one and the same.

“I have, however,” he proceeded, “an opportunity of presenting you with two authorities on this interesting subject very much superior to my own, in the persons of two celebrated divines of our church. I have, fortunately, brought the book with me containing their opinions, and, with your permission, I will go to my room for it, and will read them for your edification, as I feel convinced you will confess to be the case.”

After an absence of two or three minutes, our friend returned with the book, and, resuming his chair, turned at once to the passage in question.

\* Gal. iii. 7.

“ The first opinion I shall give you,” he said, addressing the lady, “ is that of Archbishop Seeker, which, with your leave, I will read to you in his own words. His Grace writes thus:—

“ ‘ When St. Paul says, that men are ‘justified by faith, without the deeds of the law;’ (Rom. iii. 28,) and St. James, that ‘by works a man is justified, and not by faith only;’ the former means, that believers in Christ will be saved without the observance of the *Mosaick law*, or the perfect observance of the natural law, to which our sinful natures cannot attain; and the latter means, that believers in Christ will not be saved by their faith singly, without a sincere, though imperfect observance of the precepts of the Gospel. For it seems there were some of wrong minds, who fell into an error, which indeed none of right dispositions could; and hearing the apostles say, that men were ‘not under the law, but under grace,’ (Rom. vi. 14,) and that ‘Christ hath made us free’ from what the Jews were bound to, (Gal. v. 1,) either imagined or pretended, that their Christian liberty *exempted them from all law*, and even from that of the *civil magistrate*. This was a most pernicious opinion. And not only St. James here declared against it, and St. Peter, too, in his Epistle, but St. Paul is very express, that though with respect to the *Mosaick rites*, Christians are without law, yet they ‘are not without law’ in regard ‘to God, but under the law to Christ,’ (1 Cor. ix. 21,) and, by His command, under that of men also. This, then, is the doctrine of the New Testament; that, according to the tenour of the Gospel, neither the observance of the *Mosaick law* will justify men, nor the non-observance of it condemn them; but that a thorough *change of heart and life* from evil to good, effected by the power of God’s almighty grace, is the one thing needful; ‘for in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a *new creature*.’” (Gal. vi. 15.)

“ Such is the enlightened view,” said Mr. Gracelove. “ enter-

tained on this important point by Archbishop Secker. The second, which I shall proceed to lay before you, emanates from the sound piety and evangelical mind of Bishop Horne. He observes :—

“ ‘The case of Abraham, of whom St. Paul asserts that ‘ he believed God, and it was counted unto him for righteousness,’ is here brought by St. James as an instance of one who was justified by *works*. ‘ Wilt thou know, O vain man, that faith without works is dead ? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar ? Seest thou,—and wonderful it is that there should be any one who does not see,—‘ how *faith wrought with his works*, and by *works* was *faith* made perfect ?’ And so, his works being all wrought through faith, the Scripture was still fulfilled, which saith, ‘ Abraham believed God, and it was counted unto him for righteousness;’ his faith working by love was accepted in Christ Jesus, according to the terms of that Gospel, which ‘ the Scripture preached before unto him.’ Thus, in this instance of the father of the faithful, as in a *common centre*, are the doctrines of *both apostles met* : one says, a man is justified by *faith working*; the other, by *working faith*; and this is really, and truly, *all the difference* between them. What pity then is it, that so many volumes should have been written, to the infinite vexation and disturbance of the church upon the question, whether a man is justified by faith or works, seeing they are two essential parts of the *same* thing ! The body and the spirit make the man ; *faith and works make the Christian*. ‘ For as the body without the *spirit* is *dead*,’—and therefore but *half the man*,—‘ so faith without works is *dead* also,’ and therefore but *half the Christian*. Nor can any son of Abraham be justified otherwise than his father is declared to have been : ‘ Faith wrought with his works, and by works was faith made perfect.’ ”



“ And now,” said our Christian expositor, placing the book in the hands of the lady that she might peruse it at her leisure, “ I do hope I have entirely removed the doubt and difficulty under which you laboured with respect to this interesting and important subject.”

“ You have, indeed most successfully,” she responded. “ Nothing can be more lucid and satisfactory than the explanations of the two bishops. Of discrepancy between the two apostles I now perceive there is not a particle. Whoever thinks so, makes a distinction without a difference. I can now clearly recognize the motive of St. James in laying a more particular stress on ‘ works ’ than on ‘ faith,’ in seeming opposition, and seeming only, to the declaration of St Paul, from what is so well stated by Archbishop Secker. For if the former apostle had a strong perception on his mind, at the time he wrote—which was the case,—of the pernicious doctrine and evil conduct of those wrong-minded men in his days, alluded to by the archbishop, who imagined that their Christian liberty not only exempted them from the rites and ceremonies of the Jews, but from *all law whatever*, and even from that of the civil magistrate,—then, if we wonder at all, our surprise should rather be, that ‘ works,’ as the demonstration of faith, were not even still more strongly insisted on, for the purpose of at once putting down such licentious and profligate principles

“ One thing, however,” continued the lady, “ is perfectly plain to my conviction, namely—that those two holy men entertained the *self-same* unalloyed and unqualified doctrine on the subject of faith and works. If, however, there could be the slightest doubt whatever on the subject, yet, after reading the context of each epistle, in connection with the passages in question, that doubt must be immediately solved in favour of identity of meaning; since we perceive, unequivocally, that Abraham is made equally an illustration of his doctrine by

each of these inspired men. Truly does the excellent Bishop Horne declare, in the opinion you have just kindly read to me, that, 'in this instance of the father of the faithful, as in a common centre, *are the doctrines of both apostles met.*'"

Just at this moment the bell rung in the sick man's room ; and as Mrs. Stately had nursed her husband with a zealous affection during the whole of his illness ; scarcely allowing any one to attend upon him, in participation of her tender cares , she immediately rose from her chair, and extending her hand to Mr. Gracelove, with the expression of many thanks for the edifying and most satisfactory explanation he had afforded her, left the apartment.

The latter, shortly afterwards, mounted his horse, which he had ordered to be in readiness, and enjoyed for a couple of hours, before dinner, the lovely scenery that surrounds Windermere.

A fortnight had, at length, passed away, during which our excellent friend had devoted a portion of each day to those best ministrations of friendship, which consist in reclaiming the heart, and the understanding, from the fatal delusions of spiritual error and infidelity. Think what an act of charity this is ! What a momentous task ! For a continuance in these delusions involves not merely the well-being of 'three-score years and ten,' but of a period so inconceivably vast, that, if every grain of sand on the sea shore represented a thousand million of ages—when the sands were all gone, and the ages rolled away, the end of ETERNITY would be still *as far off* as when the *first* grain began to speed its course ! He watched, and conversed, and prayed by the bedside of the penitent magistrate, with an assiduity which nothing but Christian principle could supply. Nor were his exertions unrewarded. Each succeeding day brought him increasing confidence in the happy result that would follow, as he saw the

faith of the once worldly man grow hourly stronger ; his hopes brighter ; the charities of his heart more enlarged and pure.

At length, the medical attendants, whose fears for the safety of their patient had been considerably excited during the fortnight which had followed Mr. Gracelove's arrival, announced that the crisis of the disorder had passed away favourably. They informed Mrs. Stately that in the course of another week, if her husband continued to improve, as they now trusted he would, he might safely be removed by easy stages to his own home. Still, though their hopes were much strengthened as to his ultimate recovery, they prepared his wife to expect but a slow progress towards that happy issue ; and, that a considerable period would elapse ere their patient regained the original vigour of his constitution.

And, now, the beloved master of Derwent Cottage began to turn his wistful regards towards the dulce domum of his domestic happiness, adorning the shores, and reflected in the transparent waters of that enchanting lake, in the bright bowers of whose banks all his affections centred. For there his heart told him reposed that bright oasis in the desert of life—the “ *tellus, et domus, et placens uxor,*”—that drop of essential sweetness in the cup of our sorrows that qualifies all its bitterness.

It was, therefore, finally arranged that Mr. Gracelove should return home on the second morning after the pleasing announcement had been made. He forthwith addressed a letter to her who was, indeed, the ‘ wife of his bosom,’ to apprise her of their speedy happy reunion.

On the day of his departure he dispatched his servant, with the stanhope, to Ambleside ; intending himself to proceed thither in a boat from Bowness, along the middle of the lake, in order to enjoy more fully the panoramic beauties of the

magnificent Windermere. Taking, therefore, an affectionate leave of his poor sick friend, and his wife, with a thanksgiving of heart, and the happy confidence of an assured Christian hope in their behalf, which he felt not on his arrival; and followed by the many ejaculated blessings and expressions of gratitude of those he was leaving, he stepped into his boat, and at once launched forth on the bright expanse.

Windermere is the largest of the English lakes; and is sometimes called, from that circumstance, as on account of its general character for grandeur and beauty, the 'Queen of the lakes.' It extends about twelve miles in length, with a variable breadth of from one mile to nearly two, and a circumference of twenty-six. It lies in a direction almost due north and south; and is bounded, as to a considerable portion of its eastern side, by Westmoreland, while the remainder of that margin, with the whole of the western shore, lies in Lancashire. Windermere, like most of the northern lakes, varies considerably in point of depth. In some places it descends to a profundity of two hundred and twenty feet. This, however, is the exception; as the general measure from the surface to the bed of the lake, and that also along the middle of it, does not exceed ninety feet; and in various places does not extend beyond five fathoms.

Its waters, beautifully transparent as they are, abound with fish of the finest quality; especially char, trout, pike, and perch; while, floating on its shining stream, is often beheld the stately swan, with other species of wild fowl, as teal, widgeons, ducks, and geese.

The characteristics of this noble lake vary considerably as the tourist approaches either of its extremities. The one to the north, in the vicinity of Low Wood Inn, and Ambleside, displays a gorgeous array of mountains which can scarcely be surpassed anywhere in their impressive grandeur; casting their

mighty shadows, as the evening sun declines beyond them, over the broadest part of this splendid sheet of water. The approach to the southern extremity, terminating with Newby Bridge, exhibits nature in the softer features of a more diffusive and less elevated landscape ; under the graceful forms of gentle swells and undulations, gliding down to the margin of the lake. Various delightful villas, hanging woods, tracts of highly-cultivated land, adorning the banks of these bright waters, at occasional intervals, along the whole line from the north to the south, add additional charms to the natural beauties of this captivating panorama.

Among the various attractions arresting the eye, as it ranges along the liquid surface, are the numerous picturesque islands with which it is embellished. These are fourteen in number, and lie at nearly an equal distance between the northern and southern extremities of the lake, and of the greater portion of which the interesting little town of Bowness commands exquisite views. The largest of these islands is called *Belle Isle*, or Curwen's Island, from the circumstance of its former proprietor, the late J. C. Curwen, Esq., having laid out, planted, and adorned, its undulating circumference of two miles with all the skill, and elegance, of an accomplished taste.

The immediate vicinity of the place affords, in the various elevations around it, some of the best positions from which to contemplate the lake, and these islands in particular.

Prior to pushing off in his boat, Mr. Gracelove had again, after repeated visits on other occasions, ascended an eminence above the village, which is regarded as one of the most favourable stations from whence to take a general view of Windermere throughout its whole extent. The description of this brilliant perspective by Mr. Young, the tourist, is at once so graphic and so varied, that it is given here at length, in preference to a description by the author himself.











Mr. Young says—"Having viewed the most pleasing objects from these points, let me next conduct you to a spot where, at one glance, you command them all in fresh situations, and all assuming a new appearance. For this purpose you return to the village, and taking the by-road to the turnpike, mount the hill without turning your head, (if I were your guide I would conduct you behind a small hill, that you might come at once upon the view,) till you almost gain the top, when you will be struck with astonishment with the prospect spread at your feet; which, if not the most superlative view which nature can exhibit, she is more fertile in beauties than the reach of my imagination will allow me to conceive. It would be mere vanity to attempt to describe a scene which beggars all description: but that you may have some faint idea of the outlines of this wonderful picture, I will first give the particulars of which it consists.

"The point on which you stand is the side of a large ridge of hills that form the eastern boundary of the lake, and the situation high enough to look down upon all the objects; a circumstance of great importance, which painting cannot imitate. In landscapes, you are either on a level with the objects or look up to them; the painter cannot give the declivity at your feet, which lessens the object as much in the perpendicular line as in the horizontal one. You look down upon a noble winding valley, of about twelve miles long, everywhere enclosed with grounds which rise in a very bold and various manner; in some places bulging into mountains, abrupt, wild, and cultivated; in others, breaking into rocks, craggy, pointed, and irregular; here rising into hills covered with the noblest woods, presenting a gloomy brownness of shade, almost from the clouds to the reflection of the trees in the limpid water of the lake they so beautifully skirt; there, waving in glorious slopes of cultivated enclosures, adorned in

the sweetest manner with every object that can give variety to art or elegance to nature; trees, woods, villages, houses, farms, scattered with picturesque confusion, and waving to the eye in the most romantic landscapes that nature can exhibit.

“ This valley, so beautifully enclosed, is floated by the lake, which spreads forth to the right and left in one vast, but irregular expanse of transparent water; a more noble object can hardly be imagined. Its immediate shore is traced in every variety of line that fancy can conceive; sometimes contracting the lake into the appearance of a noble winding river; at others retiring from it, and opening into large bays, as if for navies to anchor in; promontories spread with woods, or scattered with trees and enclosures, projecting into the water in the most picturesque style possible; rocky points breaking the shore and rearing their bold heads above the water; in a word, a variety that amazes the beholder. But what finishes the scene, with an elegance too delicious to be imagined, is, this beautiful sheet of water being dotted with no less than ten islands, distinctly comprehended by the eye; all of the most bewitching beauty. The large one presents a waving various line, which rises from the water in the most picturesque inequalities of surface; high land in one place, low in another—clumps of trees in this spot, scattered ones in that, adorned by a farmhouse on the water’s edge, and backed with a little wood, vying in elegance with Borromean palaces; some of the smaller islets rising from the lake like little hills of wood; some only scattered with trees, and others of grass of the finest verdure: a more beautiful variety is nowhere to be seen.”

Having given Mr. Young’s glowing description of the splendid view of Windermere, as beheld from the eminence close to Bowness, it may here be noticed, that in this romantic

village is erected a neat little church, dedicated to St. Michael, and which contains the monumental memorials of various families resident on the shores of the lake. A relic of Furness Abbey is here to be seen in the remnant of a painted window, which is supposed to date as far back as the reign of Edward the Third. A more modern exhibition of art is a piece of sculpture by Flaxman, in the shape of a marble monument, raised to the memory of the Bishop of Llandaff, the late Dr. Richard Watson, the owner and occupier of the beautiful seat called Calgarth Park, situated in the immediate neighbourhood. He was interred in the churchyard; and on the tombstone, covering his remains, is inscribed the following Latin inscription:—"Ricardi Watson, Episcopi Landavensis, cineribus sacrum; Obiit, Julii 1, A.D. 1816—Ætatis 79 "

While at Bowness, the tourist should not omit to visit the fine promontory of "Rawlinson's Nab," projecting its rocky mass into the crystal waters of Windermere from the opposite shore, about two miles to the south of the village. Separated from this peninsular projection by the breadth of the lake is Storrs Hall, on the eastern margin, the delightful residence of John Bolton, Esq., which claims the particular notice of the visitor; as does also the Station House, as well as Rayrigg Hall; which latter is seated on a gentle eminence about a mile to the north of the town, with its attendant little village.

A sail, indeed, throughout the entire length of this majestic reservoir of mountain streams, from one extremity to the other, cannot but most amply repay the time devoted to its contemplation.

We must now return to our friend of Derwentwater, who was holding on his bright course over the rippling waters along the central line of the lake. From this favourable position his eye at once surveyed the brilliant panorama by which he was surrounded. The winding and infinitely-diversified shores of

each side of the lake—woods, rocks, mountains, and water—islands, villas, farm-houses, villages, and churches, rose to his sight in rapid and untiring succession, as he traced the unobstructed circle of this gorgeous landscape.

On approaching the head of Windermere, where its waters are spread out to their greatest expansion, exhibiting all the fulness of their beauty, Mr. Gracelove could not but admire, with increasing delight, though the objects were so familiar to his view, the superb array of mountain summits, and peaks, and cones, and ridges, which embellished the western and northern extremities of the lake. Among these were easily distinguishable, as they presented themselves in consecutive order to the eye—the Old Man, Wrynose, Scawfell Pikes, Bow Fell, Great Gavel, the Alpine range known by the name of the Langdale Pikes, the Rydall Mountains, the lofty elevation of Loughrigg Fell, with the hanging woods of Brathay, and its elegant mansion in the foreground of the picture.

Having now arrived within a short distance of the extreme end of Windermere, Mr. Gracelove ordered the boatman to land him at the north-eastern angle, where he saw his stanhope drawn up ready to receive him. The excursion had been a really pleasureable one. The sublimity of the scenery he had just beheld, like all objects of intrinsic grandeur and excellence, had exhibited fresh charms and combinations to his view; and had inspired a warmer admiration than he had ever felt before of the magnificence of nature spread around him. The sun shone with warmth and brightness. The atmosphere was clear and pure; with the advantageous exception of a few fleecy clouds, whose reflected shadows on the sides of the mountains, as they were borne along by a gentle breeze, while they contrasted gracefully with the masses of light reposing upon them, heightened, as they always do, the beauties of an Alpine landscape. Nothing, in short, was wanting to the

complete enjoyment of our friend but one object, of which a very few hours would now put him in happy possession.

On stepping into his stanhope, Mr. Gracelove drove off to Rydal Mount, the classic residence of Mr. Wordsworth, the celebrated author of "The Excursion," and various other poems. Being well acquainted with that gentleman, and his house lying almost in the direct line to Keswick, and about a mile and a half from Ambleside, he gladly availed himself of the opportunity of paying a passing visit to his talented friend.

The poet's villa is most romantically situated, within view of Windermere and Rydal lakes, of which it commands very fine prospects. The latter is a very small lake, being not more than a mile in length, and about a quarter of a mile in breadth ; and communicates with Grasmere Water, whose length is the same, but its breadth half a mile. The pleasure-grounds are laid out with a refinement of taste, such as might be expected from the author of " The Excursion."

Having enjoyed an hour's very interesting conversation with the poet, Mr. Gracelove again put himself *en route* for his loved home on the bright Derwentwater, where, on arriving, he received that warm and heart-felt welcome which repaid at once the weariness of absence. He felt, indeed, more and more, that his all of earthly enjoyment centred in that "domestic happiness,"—already alluded to—of which it has been so beautifully and forcibly declared, as the

" only bliss  
Of Paradise that has escaped the Fall !"

And, although the poet comes to the melancholy conclusion—

" Though *few* now taste thee *unimpaired and pure*,  
Or, *tasting*. *long enjoy thee* ;"

yet he felt that he, at least, and the wife of his bosom, were

among the happy excepted "few," whose peaceful connubial bowers had not been polluted by the trail of that baleful serpent, which, with such mysterious agency, and tremendous effects, once violated the sanctity of the bowers of Eden.

## CHAPTER XV.

THE author now feels that he must avail himself of the privilege, so often exercised by the fraternity to which he belongs, of anticipating a number of years in the winding up of his little history. He feels that his book has now attained to a sufficient length. He is almost inclined to believe, that the reader will thank him for withholding his pen from swelling its pages, beyond what is needful for the purpose of bringing down the memoirs of the various persons introduced, to the period when he is to take his final leave of them. The work, indeed, has grown, in the hands of the author, to an extent which he did not originally contemplate; and were he to pursue the remainder of his story in detail, it would necessarily run into a second volume, which he does not dare to flatter himself would be a gratification to his reader, any more than it would be a convenience to himself.

Craving, therefore, the kind indulgence of those who may honour these pages with a perusal, the author will now take the liberty of passing over twelve years in the lives of the various persons who have been brought to their notice. Nor does he suppose that the interest of his work will be at all diminished, or disappointment created in the minds of those who read it, in consequence of the hiatus thus created; inasmuch as the precise position occupied by each individual, at the time of the conclusion of these memoirs, in this the final



chapter, and as the result of the detailed circumstances with which the reader is acquainted, will be succinctly but clearly stated.

We may commence, then, with Mr. Stately, whose deeply interesting case, as related in the last chapter but one, must have called forth a heart-felt sympathy towards him. Being so fresh in the recollection of my reader, it will be more convenient, as well as more natural, to take up the concluding thread of his narrative, in the first instance, before we proceed to unite the dissevered threads of the remainder.

It will be remembered that the medical attendants of that gentleman, on the favourable turn taking place at the crisis of his disease, two days prior to Mr Gracelove's return home, had pronounced an opinion, that if their patient improved, as they believed he would, he might be conveyed, in the course of a week, by easy stages, to his own domicile. These hopes having been happily realized, the sick man found himself, at the expiration of that period, to his great comfort and benefit both of body and mind, once more under his own roof. There he continued to progress, although by very slow degrees, as the doctors had intimated, to a state of convalescence and ultimate recovery. The latter, however, was not effected till the lapse of three long months had shown the serious and dangerous nature of the attack which had so nearly proved fatal.

And, now, my reader will anxiously inquire respecting the *spiritual* health of this once proud and worldly man. He will inquire feelingly, whether the *moral* progress had kept pace with the *corporeal*?—Whether “vows made in pain,” and under the apprehension of approaching death, had been religiously performed, when the “pain” and the “apprehension” were graciously withdrawn?—Whether sin, that worse leprosy of the soul than the polluting disease of the body, had been subdued in his heart?—Whether, in truth, deep repentance

towards God, and fervent faith towards our Lord Jesus Christ, had been matured and fixed in his mind, since the first alarm which called them forth, as a living and divine principle ?

This was the important problem to be solved ; the favourable result of which awakened all the Christian sympathies, and prayerful hopes of Mr. Gracelove, when he left the sick chamber at Bowness for Derwent Cottage. And what a problem ! In the balance were suspended the everlasting destinies of an undying soul. In one scale was the proffered grace of pardon, and salvation, through the all-atoning blood of Christ ; and, in the other, the “ world, the flesh, and the devil ;” with the “ worm that dieth not,”—the “ fire that never shall be quenched,” and the “ blackness of darkness for ever !”

Happy will my reader be when informed, that *grace triumphed*,—that sin and Satan were overcome by the “ *blood of the Lamb* ;” \*—that there was “ joy in the presence of the angels of God ” over this sinner that had repented.

The gracious truth is—Mr Stately had become a truly converted man. All the attributes of his mind, as well as all the faculties of his body, were changed, in their character and tendency, from serving *mammon* to serving *God*. He now made the Bible the alone standard of his conduct, and the guide of his actions. He now studied it with a prayerful and supplicating spirit. It was not a task, as once was the case ; the mere formal reading of a few verses, or a chapter on the Sabbath day, and then leaving the sacred volume unopened, and unregarded, until the following Sabbath. But now he had regular family prayers, in which the whole of his household joined ; and while he was thus taught himself, he became the zealous instrument of teaching others. Especially was this duty performed to the various members of his domestic establishment, to whom he felt the obligation was imperatively owing, at the peril of his own personal responsibility.

As the best proof that Mr. Stately was not reading his Bible in vain, with the carelessness and apathy which formerly marked his perusal of it, was the striking fact, that he was not only anxious to show a fair exterior to the world, but, also, that his *motives* for doing outwardly good actions should be pure in the sight of God. He now also felt, that the thoughts of his *heart* ought to be as strictly regulated as the deeds of his body. He was now enlightened to perceive, that it was very possible that while all men should be applauding him for the virtuous conduct which they beheld, but beyond the surface of which they could see nothing, God, who looks upon the *heart*, might, at the self-same moment, be recording His *condemnation* against him.

The converted man of the world now read, with a spiritual understanding, that searching and awakening declaration of our blessed Saviour which once he derided and scoffed at: 'Whosoever *looketh* on a woman to *lust* after her hath committed *adultery* with her already in his *heart*.'\* The same spirituality he now discovered in that passage of the 7th chapter of St. Mark, commencing with the 14th and terminating with the 23rd verse, which he had formerly regarded with infidelity and indifference. He had learnt, at length, that unless his righteousness should exceed the righteousness of the Scribes and Pharisees, he should in nowise enter into the kingdom of heaven.

About twelve months after Mr. Stately's recovery from his dangerous illness, Mr. Gruclove received from him the following letter. This document, as proceeding from himself, will better speak his altered sentiments, and attest the truth and fulness of his conversion of heart, than anything emanating from the author.

\* Matt. v. 28.

“ My dear and valued Friend,

“ I have purposely delayed the addressing of this letter to you until the period of a full year should have elapsed from the date of my recovery. My reason for this delay has been, to satisfy my own mind, as well as yours, that the vital change of conduct and opinions to which it alludes is not the result of servile fear, or of any other unworthy motive ; nor yet of temporary excitement of the feelings, which might have been fairly suspected, from the tenor of my former life, had a shorter test been applied to its genuineness. Yes ! I am anxious to prove to you that this happy change is the result of deep religious convictions, through the grace of God vouchsafed unto me.

“ I can now appeal to yourself, as I can, with humility and thankfulness, to my own heart, in the sight of my Maker, whether my course of life, during the period I have named, has not been that of a consistent Christian?—of a man entirely converted from the error of his ways? Whether I am not essentially changed, both in character and principle, from what I once was before my all-but-mortal sickness fell upon me, and for which I am called upon to adore the hand that afflicted me with fervent gratitude of soul? Yes ! my dear friend, I feel I can joyfully appeal to you,—to you who were the honoured instrument in the hands of a long-suffering, all-gracious God, in showing to me, and urging upon me, the way of salvation through a crucified Saviour. For this greatest and best of human mercies to a fellow-creature, sunk in sin, and ignorant of the way to escape from it, and of the imminency of his spiritual danger, I shall never cease most gratefully to love and to bless you.

“ With reference, then, to my self-imposed term of probation, ere I ventured to write to you this letter, I am most thankful to say that, during the past twelve months, I have experienced a steady progressive advance of religion within my

soul. I have daily become less worldly-minded ; less self-indulgent ; less addicted to the ways and pleasures of the world—to its infidel maxims and pursuits, its follies, and its madness. That compassionate Being who hath said, ‘ Trust in the *Lord* with all thine heart ; and lean *not* unto thine *own* understanding,’ hath now graciously enabled me to cast away all my self-confidence, and trust in *Him alone*. He who hath said, ‘ In all thy ways *acknowledge Him*, and He shall *direct thy paths*,’ \* hath at length mercifully inclined my once haughty and perverse spirit to pay to Him an undivided homage ; and is now leading me, with a boundless pity, along that ‘ narrow way which leadeth unto life.’

“ The carnal affections of my once dissipated heart ; the grovelling amusements to which I was so greatly attached ; the ‘ friendship of the world,’ which is declared to be ‘ *enmity with God*,’ † and which I once idolized ; the ‘ lust of the flesh, the lust of the eye, and the pride of life,’—all have been sacrificed on the altar of religion—all have departed from me, and have left me in the enjoyment of that *only* true and happy liberty wherewith ‘ Christ maketh his people free.’

“ Never shall I forget henceforth, my beloved friend, that momentous text of St. James which I have just quoted, and once derided, and which concludes with the following awful and startling words :—‘ Whosoever, therefore, will be a *friend* of the *world* is the *enemy of God*.’ What it *is* to be the ‘ enemy of God,’ and what it will be to *remain so*, can only be known in the world to come,—in that fathomless abyss of unimaginable woe, where the excruciating pangs of an *endless remorse* shall prey, like a vulture, on the lost spirit for ever ! Everlasting praise be unto the God of my salvation, who, ere it was *too late*, has snatched me as a brand from the burning, and at length given me a hope full of immortality ! Yes ! of

\* Prov. iii. 5, 6.

† James iv. 4.

immortality! Thanks, without measure, be unto Him who is at once the Source and the Giver of so stupendous a blessing, through the precious Saviour whom He hath at last enabled me to find! For, my valued friend, I can now say, in the fullness of an assured faith, as of a rejoicing spirit—

“ ‘ I KNOW THAT MY REDEEMER LIVETH, and that He shall stand at the latter day upon the earth :

“ ‘ And though after my skin worms destroy this body, yet *in my flesh shall I see God*

“ ‘ *Whom I shall see for myself, and mine eyes shall behold.*’\* ”

“ I now feel, for the first time in my life, that peace of mind, and that joy in believing, which I have in vain sought for in the world. I now realize the faithfulness of that consolatory scripture which says—‘ Thou wilt keep him in *perfect peace*, whose mind is *stayed on Thee* ; because he *trusteth in Thee.*’ What a holy encouragement is here offered to our languishing faith ! But were any additional stimulus required ; were the breath of spiritual life still farther needed to fan the sacred flame, we have only to read, with confiding hearts, the verse that follows the above quotation,—to believe and be happy : ‘ *Trust ye in the Lord for ever ; for in the Lord Jehovah is everlasting strength.*’†

“ When I now read, my dear friend, the 73rd Psalm,—now that the scales of infidelity and impiety have fallen from my eyes which formerly blinded them,—I see, as in a mirror, a perfect picture of what I was in the days of my ungodliness I see myself there described as one of a class of men wicked and *yet prosperous* ; exhibiting, for a time, a mysterious Providence, at the sight of which the faith of the Psalmist had almost stumbled, and his ‘ steps well-nigh slipped.’ ‘ When I thought to know this,’ he says, ‘ it was too painful for me ,

\* Job xix. 25, 26.

† Isa. xxvi. 3, 4.

until I went into the *sanctuary of God*; then understood I *their end*.' David superadds, in allusion to them :

“ ‘ I was envious at the foolish, when I saw the prosperity of the wicked.

“ ‘ For there are no bands in their death : but their strength is firm.

“ ‘ They are not in trouble as other men ; neither are they plagued like other men.

“ ‘ Therefore pride compasseth them about as a chain.'

“ In this one word, '*pride*,' is the chord struck of my own deep degeneracy. Like Nebuchadnezzar, I sat on the throne of my own heart and worshipped myself ! Truly might I have said, in self-application of this passage of Scripture, as it may be predicated of every proud and worldly man,

‘ Mutato nomine, de te

Fabula narratur ’

“ Let me recall to your remembrance, my dear friend, what is said of the Babylonish idolator in the book of Daniel, and which is so characteristic of my own ungovernable and rebellious pride :

“ ‘ At the end of twelve months he walked in the palace of the kingdom of Babylon.

“ ‘ The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of *my power*, and for the honour of *my majesty* ’ ”

“ And, now, observe the awful sentence which the insulted sovereignty of Heaven caused to be inflicted on this self-sufficient proud man.

“ ‘ While the word was in the king’s mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken ; The kingdom is departed from thee.

“ ‘ And they shall drive thee from men, and thy dwelling

shall be with the beasts of the field : they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou *know* that the *Most High ruleth in the kingdom of men*, and giveth it to *whomsoever He will*.

“ ‘The same hour was the thing fulfilled upon Nebuchadnezzar : and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles’ feathers, and his nails like birds’ claws.’ \*

“ Such, my valued friend, as was the impious king of Babylon in the haughtiness of his unsubdued spirit,—comparing very small men with very great ones,—was the guilty being who addresses to you this letter. Full of that wicked ambition, and pride, and disloyalty, which hurled the lost angels from their first and bright estate, I esteemed no one so highly as myself, and could not brook a superior. While I sacrificed all for this world, reckless altogether of the next, my wretched ambition was to be considered among the very first of the county families, nor inferior to any one else whom I might meet out of it. If my outward actions elicited applause, I was perfectly content. ‘Like the Scribes and Pharisees of ancient days, I made ‘clean the outside of the cup and of the platter,’ while within I was ‘full of extortion and excess’ I was, alas ! as our blessed Saviour denounces them, ‘like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men’s bones, and of all uncleanness.’ At the very time that it was my carnal study to ‘outwardly appear righteous unto men,’ I was ‘within full of hypocrisy and iniquity.’ †

“ As regards my baptismal vows, of what numberless descensions have I been guilty ! First by my sponsors, and afterwards on my own responsibility, when I came to age,

\* Dan. iv. 29—33.

† St. Matt. xxiii. 25—28.



*I religiously bound myself to the Great Author of my being, to 'renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh.'* I *sacredly vowed*, 'to believe all the Articles of the Christian Faith,' and also, to 'keep God's holy will and commandments, and walk in the same all the days of my life.' And can any vows be so intensely sacred as those made to *God* ! or their infraction exposed to more tremendous consequences ? It is accounted a deep disgrace to be false to *man* ; what terms can be found to designate its character and its danger when practised towards *God* ?

"And how have I fulfilled these righteous obligations ? How performed the pious and indispensable duty of receiving the *Holy Sacrament*, so solemnly enjoined by our blessed Lord in the Gospel of St. John, vi 47—58 ? What answer can I make to God for such awful neglect and despite of the means of grace, all the days of my life down to a period of twelve months ago ? None whatever ! All that I can do is to prostrate myself, soul and body, before a throne of grace,—confess my vileness, and my sins, in humble penitence and faith,—plead the perfect righteousness and atonement of *Christ sufficient for all my iniquities*,—and pour out my overflowing thanksgivings to the gracious Giver of all good, who at length, through the sanctifying influences of His Holy Spirit on my heart, 'hath called me out of darkness into His marvellous light.'

"Much as our foolish and depraved hearts may flatter themselves, in the early years of our lives of vanity, that *no retribution* will ever befall us, in stern rebuke of the impiety of our conduct, yet the evil hour will assuredly come. Nor are we left in darkness with respect to the fact. The irreversible truth is distinctly recorded, for the admonition of every wilful and impenitent transgressor, in the solemn language of the

sacred preacher:— ‘ Rejoice, O young man, in thy youth ; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes : but know thou, that for all these things, God will bring thee into *judgment*.’ \*

“ If, then, we can call the bitterness and terror of an almost mortal sickness a ‘ judgment,’—how profoundly grateful to our compassionate Creator ought those to be, who have been thus awakened to a sense of their unutterable danger while yet in *time* ; and allowed a season for repentance and acceptance, through a crucified Saviour, ere the dark and dismal veil of eternity have shrouded, in the everlasting pall of the ‘ second death,’ the lost soul for ever !

“ But while I speak thus, in general terms, my stricken conscience has witnessed to me,—‘ *Thou art the man !*’ And if, as I feel to be the case, I have been snatched as a brand from the burning, no thankfulness can be too fervently felt, or expressed, that the ‘ judgment ’ here spoken of has fallen upon me in *this* world, instead of the world of *lost spirits to come* !

With what a grateful sense of its truthfulness do I now appreciate the pious sentiment expressed of that gracious Being—all whose chastisements are loving mercies towards them that turn to Him in penitence and faith—of whom it has been so truly said—

‘ Behind a frowning Providence  
He hides a *smiling face* !’

With heartfelt gratitude can I now say, that He chastens but to *reform*, and afflicts but to *save*.

“ It is now graciously permitted me to feel, by happy christian experience, the faithfulness and the consolation of that comforting scripture,—

\* Eccles. xi. 9.

“ ‘ Surely His salvation is *nigh* them that *fear Him* ; that glory may dwell in our land.

“ ‘ Mercy and truth are met together ; righteousness and peace have kissed each other.

“ ‘ Truth shall spring out of the earth ; and righteousness shall look down from heaven.’ \*

“ Yes ! my beloved friend, when once the Holy Spirit infuses his quickening influence into the soul, the seed germinates ; the stem flowers ; and, at length, produces its blessed fruit a hundred fold ; to the salvation of the justified believer, and to the grace and glory of our God !

“ Let me return, however, to the review of my former life. What holy responsibilities have I violated in the persons of my wife, my child, and my servants ! Instead of teaching them, as it was my bounden duty to do, by precept and example, to walk in those ‘ ways of pleasantness and paths of peace ’ that lead to heaven ; instead of having regular family prayers, and domestic instruction among the various members of my household ; instead of observing in my own person, and requiring from all, a strict attendance at church and observance of all its sacred ordinances ; instead of doing this, as my christian profession imperatively required that I should do, I was in truth no better than a *stumbling-block* in their path of duty. And yet, how could it be expected that a person should be careful of the spiritual welfare of others, who scarcely knew that he had a *soul of his own to be saved* ! How guard his family against the tremendous hazard of falling into a fathomless abyss that lay in their daily walk through life—so slightly covered over as to be in danger of giving way at every moment,—when he himself was in the fearful habit of continually passing over it with wanton, reckless indifference, and ‘ a tempting of Divine Providence ? ’

\* Psalm lxxxv. 9—11.

“ Can we then doubt, though so humiliating to human pride and self-sufficiency, that ‘ the heart is deceitful above all things, and desperately wicked ?’ Yet such, alas ! has been the deplorable case ever since the fatal seduction of Eve in the garden of Paradise, down to the present moment. Every age has testified to the mournful truth. Human actions have never ceased to bear a frightful evidence of the appalling decadence of man from his primeval innocence. The prophet has here recorded it with the pen of inspiration ; as the same Divine Spirit, by whom he was moved, has also declared in another scripture, ‘ That every imagination of the thoughts of his heart was only evil continually.’\* Even unenlightened men, except by human philosophy, have uttered their sad experience of the fallen human race—still and ever the same—until the ‘ live coal taken from off the altar,’ and applied by celestial hands, hath touched the unhallowed lips, and purged away the sin.†

‘ Audax omnia perpeti  
Gens humana ruit per vetitum nefas.’

“ With what startling vividness, and consciousness of their dreadful import to a worldly, unconverted man, do I now read, and dwell upon, the following momentous texts of Scripture, which I once scoffed at in my heart, if, indeed, I read them at all.

“ ‘ To be *carnally* minded is *death* ; but to be *spiritually* minded is *life* and *peace*.

“ ‘ Because the carnal mind is *enmity against God* : for it is not subject to the law of God, neither indeed can be.

“ ‘ So then they that are in the flesh *cannot please God*. . . .

“ ‘ Now if any man have *not the spirit of Christ*, he is *none of His* . . . For if ye live after the flesh, ye shall *die* :

\* Gen vi. 5.

† Isa. vi. 6—7.

but if ye through the Spirit do mortify the deeds of the body, ye shall *live*.

“ ‘ For as many as are led by the Spirit of God, they are the *sons of God*. . . .

“ ‘ And if children, then heirs ; *heirs of God*. and *joint heirs with Christ*.’ \*

“ When, my dear Mr. Gracclove, I heard read, in the lessons of the day, the awful history of the rich man and Lazarus ; (Luke xvi. 19—31 ; ) when I heard the fearful words addressed to another rich man by Jehovah himself—‘ Thou fool, *this night thy soul shall be required of thee* : then whose shall those things be, which thou hast provided ?’ † When I heard read—

“ ‘ What shall it profit a man, if he shall *gain the whole world, and lose his own soul* ?

“ ‘ Or what shall a man give in *exchange for his soul* ?’

“ And also the verse that immediately follows—

“ ‘ Whosoever, therefore, shall be *ashamed of Me* and of *my words* in this adulterous and sinful generation ; of *him also* shall the *Son of Man be ashamed*, when He cometh in the glory of his Father with the holy angels.’ ‡

“ When, I repeat, I heard, or perchance read, these thrilling interrogations and statements of the Lord of Life himself—the appointed Judge of mankind—I was so reprobate as to disbelieve their import, or very greatly to qualify their force and meaning. The solution of such madness was, that I had predetermined, at all hazards, to cling to the *sins* that were *destroying me* ; and my only refuge in such a case was, to endeavour to believe that the sacred Scriptures were ‘ cunningly devised fables.’

“ How often have I since thought, what would have become

\* Rom. viii. 6—17.

† Luke xii. 20.

‡ Mark viii. 36—38.

of *me* if God, in his just and holy indignation, had said to *me*, in my unconverted state, ‘*Thou fool, this night thy soul shall be required of thee.*’

“Thanks be to God, my dear friend, that this dreadful infatuation has at length ceased!—that the scales have dropped from my eyes, and the veil from my *heart*! I can now say, with humble gratitude, and a rejoicing spirit—

“‘I will go in the strength of the Lord God: I will make mention of Thy righteousness, even of *Thine only.*’\* ”

“This shall be my spiritual motto for ever! But I stop not here. The goodness of God enables me to go still farther. Once I desecrated the Sabbath-day, feeling it to be the most gloomy and wearisome of the whole week. I can now say with a fervent aspiration of soul—

“‘A day in Thy courts is better than a thousand. I had rather be a *doorkeeper in the house of my God*, than to dwell in the tents of wickedness.

“‘For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly

“‘O Lord of Hosts, blessed is the man that trusteth in Thee.’†

“How can I then sufficiently adore that long-suffering mercy which has *preserved me to a day of repentance*, while so many have been *cut off* in the midst of their sins, and sent ‘unappointed and unannealed,’ to their dread account!

“‘What shall I render unto the Lord for all his benefits toward me?

“‘*I will take the cup of salvation, and call upon the name of the Lord.*

“‘I will pay my vows unto the Lord now in the presence of all his people.’‡

\* Ps. lxxi. 16.

† Ib. lxxxiv. 10—12

‡ Ib. cxvi. 12—14.

“ To the unsearchable riches of Divine grace, through your honoured instrumentality, do I then most gratefully ascribe the blessed change that has been wrought in my sentiments and conduct, and in those of my family. Instead of now keeping back my dear wife from the best of human pursuits, as I once so wickedly did, I rejoice to say that she has learnt rather to lead than to follow me. My dear son is now—alas ! for the first year of his life—being diligently ‘ trained up in the way he should go ;’ and my domestics are now taught with zeal and, I trust, with fidelity, that they have souls to be saved, and a bright inheritance to secure, as well as their master and mistress. Family prayers, as well as personal, are now as indispensable a duty as taking our breakfast. I should not dare to leave my house without previously assembling my household for that holy purpose—not of constraint or formality, but of a free heart—‘ with the spirit and with the understanding also.’

“ And now, my dear friend, I must close my long letter, which I know you will think requires no apology, with the expression of my heartfelt thanks and gratitude to yourself for the conscientious, self-denying, and most christian philanthropy which you have evinced towards me in this the most momentous concern of my life. Should human benevolence be remembered in a better world hereafter, I shall thank you in *heaven*, as I now, from the bottom of my heart, thank you on *earth*. I bless you as being the humble instrument in the hands of a most merciful God, of bringing me to a state of *grace here*, that I may inherit a state of *glory hereafter*.

“ May the best happiness of *both* worlds be *yours*, and that of your beloved wife, and of your dear children ! May the bright crown of him who ‘ converteth the sinner from the error of his way and shall save a soul from death,’ be *yours for ever !*

“ May ‘ grace, mercy, and peace, from God our Father, and Jesus Christ our Lord,’ *abide with you always*,—sincerely prays,

“ My ever valued friend,

“ Your most grateful and most affectionate,

“ CHARLES FREDERIC STATELY.”

After the perusal of the above letter, so truly satisfactory as it must be to every Christian reader, it will be unnecessary to add anything farther of Mr. Stately or his family; except that the beginning, so auspiciously commenced twelve years ago, has received no check in its onward course of piety down to the present moment of closing this little history. The family of Stately Hall are now living patterns of what Christians ought to be in all the relations of life, and are blessings to all around them. And as regards the head of the household, whether he be viewed in the light of a husband, a parent, a friend, a magistrate, or a master, he illustrates the human character, in its most favourable aspect, by that best style of man—a *Christian gentleman*.

We must now turn our concluding remarks to Mr. and Mrs. Sandford and their family. The reader will, no doubt, remember the visit paid to them by Mrs. Gracelove at their residence on the banks of the beautiful Ullswater, as related in the twelfth chapter of this work. He will recollect the interesting topic in discussion between the two ladies, which respected no less important a subject than the projected marriage of Clara Sandford,—a *Protestant* young lady, to a *Roman Catholic* gentleman of the name of Merton.

The reader must now be informed, that the irresistible arguments and documentary evidence brought forward on that occasion, by our friend of the cottage, against the propriety of such an irreligious union, eventually won the convictions, and



decided the wavering doubts of Mrs. Sandford. After various grave consultations with her husband on the subject, it was finally determined that the proposed match should be broken off. The announcement operated almost as a death-blow to the attached and ardent Clara Sandford. Nor was the effect of the fatal resolve of her parents less acutely felt by Mr. Merton. Indeed, if possible, it was still more violent; for Clara was his first and cherished love; and the agony of anticipated separation was more than he could bear. The sequel, now to be declared, will prove, beyond doubt, the strength of his attachment.

Mr. Merton had been brought up in the Roman Catholic religion, and therefore he had professed it. Being a man of strong and cultivated mind, he had read the Scriptures in the original language, and by his independent study of them had formed opinions at variance with the dogmas of his own Church. This circumstance, although it produced a lukewarm sentiment towards the creed in which he had been educated, might possibly never have caused him to separate from it, and from all his family ties and connexions, had not some other sentiment of an absorbing character superadded its weight in the scale of his scruples, and given to it an overwhelming preponderance.

Clara Sandford represented that sentiment. Mr. Merton had been informed that the only obstacle to their union was his religion; and, under all the circumstances, he hesitated not to remove it. He declared, therefore, to her parents, that he was quite willing to renounce his own faith and embrace that of their daughter; assuring them, at the same time, as the reader is already aware, that his renunciation was not founded on a blind passion, but on reason and conviction; which, nevertheless, might have remained dormant for ever, had not a cause so powerfully exciting as the one in question called for an instant decision.

This proposition appeared to Mr. and Mrs. Sandford so fair and reasonable, biassed, as they naturally were, on their daughter's account, in favour of Mr. Merton's pretensions; who, to give him due credit, possessed many estimable qualities; that they agreed to entertain it on the following condition. The parents of the young lady having presented him with a Church of England version of the Holy Scriptures, which Mr. Merton promised prayerfully to study and read through, while he compared it with the original tongue, faithfully assured him that if, at the expiration of twelve months, his convictions in favour of Protestantism remained the same as he then expressed them to be, and that he would make his renunciation in the English Church accordingly, that, then, their daughter should become his wife.

The condition was joyfully accepted by Mr. Merton; and, in the issue, the promise was faithfully fulfilled on both sides. At the end of the year, the bridegroom elect claimed at the hands of her parents *la belle fiancée*, the warm-hearted Clara Sandford. The solemn compact had been zealously performed on his part; and, in the progress of its fulfilment, the convictions of Protestant truth in the mind of Mr. Merton had not only remained unimpaired, while pursuing his Biblical reading, but had been considerably strengthened. The renunciation of popish error was consequently made on the morning of a Sabbath-day, in the presence of a full and crowded congregation; and the marriage was solemnized, three days afterwards, amid a universal feeling of deep Christian sympathy.

Ten years have now flowed away since these interesting nuptials. Nothing has occurred to cause them, for a moment, to be regretted. Strict faith has been observed where it was most important that it should be kept, namely, in the conscientious adherence of Mr. Merton to the new religious vows under which he became a member of the Church of England,

previous to his marriage. Time has now tested the truth of his Protestant principles, while it has brought increasing happiness every year to her for whom alone he lived, and towards whom he had evinced 'love strong as death.'

To crown their felicity, six lovely children have blessed their union;—so dutiful, so affectionate, so amiable, so intelligent in their loveliness, that it may be said with religious emphasis of the rejoicing father—"Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate." \*

In making a final reference to the Rev. Augustus Davies, with whom it is hoped the reader has been brought into profitable contact in the course of these pages, little more can be said of that estimable clergyman, during the last twelve years, than what could be predicated of him during the twelve preceding.

His has been a life of uniformity; as must indeed be the general tenor of a clergyman's life in a distant province, and a rural district; but it is the uniformity of consistent virtue, piety, and faithful service to his Lord. His pastoral ministrations, and parochial visitings, in the cares and labours of which his zealous wife participates, have been, and still are, as harmonizing and sanctified to his little flock, as they are unintermitting. Like a sunbeam, their path can be traced by the light of truth, and piety, and knowledge, which is shed along its course. His life is the forerunner of what his death will be;—the illustration of that peace of God which flows from virtue; for, while he "points to heaven," he is ready, when it shall please his Divine Master, "to lead the way."

We have now arrived at the last pages of the book—the concluding scene of the last chapter. The reader must now take his final leave of the interesting and exemplary family of Dor-

\* Prayer-book version, Ps. cxxvii. 6.

went Cottage. And if their simple, but instructive annals, shall have edified and charmed his mind in the perusal of them, as much as they have done that of their author in their composition, it will leave to the latter nothing farther to desire.

The family of Mr. and Mrs. Gracelove having been so young, twelve years ago, the lapse of that period must have naturally occasioned a greater difference, among its various members, than among those of any other family who have made their appearance in the present work. Youth has been exchanged for manhood, in the one sex; and the graces and attractions of the well-educated woman have succeeded to the unformed mind, and manners, of the simple school-girl.

The eldest son, Edmund, whom the reader remembers as fourteen years of age, has now arrived at twenty-six; and has realized that nobleness and manliness of character of which so conspicuous a promise was formed in his boyhood. His brother Jasper, who was twelve years old, has now attained, by the addition of other twelve, to twenty-four. And while increasing years, and scholastic discipline, have enabled him to overcome the timidity of character which marked his juvenile days, and to obtain the self-confidence so requisite for the beneficial exercise of his good abilities, he still exhibits that tone of amiable deference towards others, which is so ingratiating in its nature; according to the injunction of the apostle: "In lowliness of mind let each esteem other better than themselves."\*

And now, passing over to the female branches of the family, what shall we say of the eldest daughter of Mr. and Mrs. Gracelove—the lovely and interesting Laura? Since last we met her, she has emerged from her eleventh to her twenty-third year; and if she were the almost idol of her fond mother's

\* Phil. ii. 3.

heart, a pattern of Christian excellence, at the earlier age of her being, what must she be now, when the bright blossom has set in fruit, and that fruit ripened into perfect maturity ?

The author is afraid to indulge in the glowing theme of description respecting one, whose accomplishments of the head reflect a lustre on the graces of the heart, and which the latter repays by those virtues which sanctify the understanding. A dozen years cut off from this little history, for the sake of brevity, forbids the delightful task of delineating her varied excellence. Suffice it to say, that she is the flower of Cumberland ;—the light of her parents' eyes ;—the rejoicing of the sons and daughters of poverty ;—feet to the lame—sight to the blind—hands and heart to the destitute !

It may easily be imagined that such a flower was not—

“ born to blush unseen,

And waste its sweetness on the desert air.”

Many were the disappointed suitors,—some of whom were distinguished by personal and mental qualifications of no common degree,—led captive, unconsciously to herself, by the fair maid of Cumberland, and who could obtain no ransom from their bondage. Like the “ knot of cowslips ” on the cliff, she was “ not to be come at by the willing hand.” The simple truth was—her heart had been given away long before. Her *parents* were her *lovers* ! She could find no place in her gentle bosom for an absorbing passion that was not associated with the venerated names and affections of—“ father ” and of “ mother ! ” All the warmth and tenderness of her heart was given to them ; especially to that fond mother by whom she had been taught nearly all she knew, and in whose loved society she had unceasingly passed all the days of her life.

As the affectionate Ruth clung to Naomi, and would suffer no consideration to part them, so the devoted Laura clings to her maternal guardian, and guide, with all the unselfish warmth

of filial piety and gratitude. Finding that she can neither divide her heart, nor her home, as regards both her parents, she has come to the resolution of remaining unmarried as long as they live. Thus, she is now passing her days, the envy of one sex, and the admiration of the other.

Truly may it be said of her, as a parting tribute to her living memory,—

“Many daughters have done virtuously, but thou excellest them all.

“Favour is deceitful, and beauty is vain : but a woman that *feareth the Lord, she shall be praised.*

“Give her of the fruit of her hands ; and let her own works praise her in the gates.” \*

We now turn, for a brief space, to her sister Maria, the second daughter of our worthy friends : The summary of what has befallen her, during the years that have glided away, will be contained within narrower limits

The reader will remember the trait of character exhibited of her in the third chapter of this book, when only eight years of age, namely, her disobedience in going into the garden, on a wet morning, to look at her flowers, against the injunctions of her mamma ; and the admirable discretion and judgment of the latter in treating the offence. Since that period in the little maid's history, a perfect reformation has been effected. The ceaseless application of the moral discipline pursued by Mrs. Gracelove,—so powerful a weapon in her judicious hands,—has accomplished all that a parent's heart could desire. The wilfulness of her child has been subdued into a ready and affectionate acquiescence with all her wishes. A simple look came to be regarded, at length, with a more reverential feeling than even a command in previous years. Anticipation would precede the request ; and the act of filial

\* Prov. xxxi. 29—31.

love would be performed while yet the maternal desire remained unexpressed in the heart. All equivocations, and endeavours to conceal the truth, as in the affair of the garden, have long since given way to the conscientious observance of the principle in all its uncompromising strictness; even where the declaration of it might involve herself in a charge of indiscretion or other impropriety.

The reader has now to behold, in the little Maria, the person of a fine, tall, handsome young woman of twenty; and who, in moral and mental excellence, is only inferior to her highly-gifted sister, the lovely Laura. Unlike the latter, however, in her exclusive attachment to her parental home and its beloved associations, Maria has been induced to make a home of her own; and to exchange Derwent Cottage for the Rectory House of a pious and estimable clergyman resident in the county, to whom she has now been married six months.

To render this matrimonial connexion still more interesting, having been entered into with the entire approbation of her parents, her brother Jasper, who has recently received Ordination to the sacred office, for which he was so well qualified, has obtained a title from his sister's husband, and now officiates as his Curate.

As regards Edmund's choice of a profession, he has, after considerable hesitation, attached himself to the science of agriculture, under the able instruction and guidance of his experienced father. It was his first wish to study the law, and be called to the Bar. But his conscientious parent entertained so many scruples, and not without reason, as to the moral danger involved in the practice of an advocate, that he dissuaded his son from carrying his predilections into execution. Mr. Gracelove told his son, that he had observed, in so many instances, and that among the highest in the profession, the unscrupulous length to which gentlemen at the Bar will

proceed in behalf of their clients—the false arguments they will employ—the statements of personal opinion they will make—especially when addressing a jury,—when, as commonly sensible men, they must be aware of their utter fallacy; in short, such a reckless argumentation—*per fas et nefas*—and all this justified on the principle of its being their bounden duty to gain, at all hazards, their clients' cause,—that he finally quenched the desire which his son originally entertained of becoming a learned barrister at law.

Although Edmund's father desired for him an honourable competency, and the various comforts of life, to be obtained in the successful employment of his time and talents, and suitable to the station he might be called to fill in society, yet was he by no means ambitious that his son should be a wealthy man. He knew too well the ensnaring character and fatal temptations of great riches. He wished not that the world should estimate his respectability, as is not unfrequently the case, by the bags of gold he could number, the account at his banker's, or his stock in the three per cents. A carnal policy guided him not in choosing a profession for him, being satisfied that the profitable result which might fill his pockets, while tampering with his conscience, would be but the attempt to balance worldly gain against moral loss, for which all the distinctions of life would in vain endeavour to compensate. His advice was the very reverse of the false philosophy of heathenism, which taught something worse than a merely questionable morality. He could not say to his son, as was said in the days of antiquity—

“ Rem facias ; rem

Si possis recte ; si non, quocunque modo rem.”

The father's counsel was such, therefore, as we have stated,



and the dutiful deference of the son to a better wisdom than his own induced him to accept and follow it.

What shall we now say, in conclusion, of the exemplary master and mistress of Derwent Cottage? During the twelve years that have flowed away since the reader met the latter at the residence of Mr. and Mrs. Sandford, on the banks of the beautiful Ullswater, and the former at Bowness, by the bedside of the penitent Mr. Stately, their cares and ministrations for the good of others have been ceaseless in operation, and pure as the ministrations of angels. Their path has been "as the shining light, that shineth more and more unto the perfect day." \* They have risen, like the sun, to dispense the light of their knowledge, their instruction, and their consolations, to all the sons and daughters of affliction, within the compass of their narrow horizon. And when they have retired to rest at night, it has been for the purpose of renewing their strength for their labours of love, and mercy, of the following day. The divine seed that has been sown in their hearts has "brought forth fruit an hundredfold;" and, in gratitude to God for the precious gift communicated to themselves, they have been, and still are, unwearied in their efforts to make known to others "the unsearchable riches of Christ."

"Being heirs together of the grace of life," they have been, also, "workers together with God;" beseeching all within the range of their advice, or influence, that they "*receive not the grace of God in vain.*"

Of this most estimable lady it may be said:

"She openeth her mouth with wisdom; and in her tongue is the law of kindness.

"She looketh well to the ways of her household, and eateth not the bread of idleness.

\* Prov. iv. 18.

“ Her children arise up, and call her blessed ; her husband, also, and he praiseth her.” \*

And what shall be said of her admirable husband—that model of what a Christian husband, and father, and friend, and master should be ? The book of Job furnishes both the text and the commentary. And though this touching scripture has been already referred to, yet is it so beautiful and impressive on the heart, that, like the Falls of Niagara—a congenial sublimity of the Deity in nature, as the other is in grace—it cannot be recalled too often ; were it only for the purpose of trying to imitate that conduct which could excite the sympathies of so deep a gratitude.

“ When the ear heard me, then it blessed me, and when the eye saw me, it gave witness to me

“ Because I delivered the poor that cried, and the fatherless, and him that had none to help him .

“ The blessing of him that was ready to perish came upon me : and I caused the widow’s heart to sing for joy.” †

In putting the seal of completion to his work, how can the author better take leave of it, and the public, than in the wise words of the preacher, the son of David, king of Jerusalem ?

“ Let us hear the conclusion of the whole matter : *Fear God and keep His commandments : for this is the whole duty of man.*

“ For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.” ‡

And, now, what shall the writer say to his *Christian* reader, as he is most willing to believe him to be, as a parting word of kindness between them ? It shall be a word of solemn admonition, equally addressed to *his own* soul, as to the soul of him who has honoured this work with a perusal, to its con-

\* Prov. xxxi. 26—28.

† Job xxix. 11—13.

‡ Eccles. xii 13, 14.

cluding paragraph. It shall be an admonition contained in the language of our blessed Lord ; and while the author refers to the bright example of those devoted servants of their heavenly Master, whose conscientious lives and conduct have been so instructively, as he fain would hope, illustrated in these pages, what he says to his Christian reader he says emphatically to *himself*—

“ GO, AND DO THOU LIKEWISE ! ”

## A P P E N D I X.



APPENDIX I.

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B R I E F V I E W

OF THE

PLAN AND OPERATIONS

OF THE

BRITISH AND FOREIGN BIBLE SOCIETY.

AND OF

KINDRED INSTITUTIONS THROUGHOUT THE WORLD.

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It is the one, simple, exclusive OBJECT of the British and Foreign Bible Society to promote the circulation of the Holy Scriptures, without note or comment, both at home and abroad. By a fundamental law of the Society, the copies circulated in the languages of the United Kingdom must be those of the Authorized Version alone. In other countries, the best ancient or received Versions have been printed; and in the case of New Translations, every practicable means have been adopted, in order to ascertain both their strict fidelity and their general merit.

The CONSTITUTION of the Society was framed so as to admit of the zealous co-operation of all persons favourable to its object; and, accordingly, its proceedings are conducted by a Committee, consisting of thirty-six Laymen, six of whom are

foreigners resident in London or its vicinity . of the remainder, one-half are members of the Church of England, and the other half are members of other denominations of Christians.

The President, Vice Presidents, Treasurer, and Secretaries, are, *ex officio*, members of the Committee. Governors, Clergymen also and Dissenting Ministers (being members of the Society) are entitled to attend and vote at all meetings of the Committee.

A Subscription of One Guinea annually constitutes a Member ; a Donation of Ten Guineas a Life Member ; a Subscription of Five Guineas annually constitutes a Governor ; a Donation of Fifty Pounds a Life Governor , with the privilege of purchasing Bibles and Testaments at reduced prices, to the extent of five times the amount of their annual subscriptions or equivalent donations.

The BRITISH AND FOREIGN BIBLE SOCIETY was instituted in the year 1801, at a period when the most lamentable destitution of the Scriptures was found very generally to prevail throughout the country, far beyond the means of any existing Societies materially to relieve ; and when, for the supply of Wales in particular, several Clergymen and others had made some generous, but ineffectual, efforts to procure a new and large edition of the Scriptures in Welsh.

The result, also, of many inquiries into the state of the European Continent was sufficient to prove, that even in those countries where the principles of the Reformation struck their earliest and their deepest root, there was an equal, if not more serious famine of the word of God : and in those very States, too, for which it was supposed that an adequate provision had been made, it has since appeared that the great mass of the people were awfully destitute of every portion of the Sacred Volume. The recent experience of the Society in Sweden, in Holland, and in Switzerland, has proved, beyond all question,

that the people of these countries are still not adequately supplied.

Under these circumstances it was that the British and Foreign Bible Society arose, affected with the low state of Religion in the nominally Christian world, and with the utter darkness of other lands ;—not in the spirit of rivalry with any kindred Institutions. From the first, it cheerfully recognised the labours of other Societies, both at home and abroad, which, according to their means, were sending forth a supply of the Holy Scriptures ; and it has still reason to rejoice that these Societies, far from suffering either check or interruption, have become more abundant and effective in their labours than at any former period. All that its founders proposed was, “ *that the Society should add its endeavours to those employed by other Societies, for circulating the Scriptures through the British Dominions ; and that it should, according to its ability, extend its influence to other countries, whether Christian, Mu-hometan, or Pagan*

Hitherto, the blessing of Almighty God has remarkably prospered the Society ; and, while the actual result has far surpassed the utmost expectation of its early friends, it has frequently called forth the devout gratitude of Christians in every part of the world.

During the forty-three years of its existence, the Society has put into circulation more than NINETEEN MILLIONS of copies of the Scriptures, either in whole or in part, and its expenditure, for this purpose, has exceeded THREE MILLIONS sterling. The receipts for the past year (1847) alone have amounted to £117,440. 9s. 3d., arising from the usual sources of Donations, Annual Subscriptions, Sales, and Legacies : the payments during the same period have been £128,525. 5s. 3d., and its engagements exceed £48,000.

There have been issued from its Depositories at home and



abroad, within the same year, no fewer than 1,419,283 copies : and if the aggregate issues of Foreign Bible Societies be added to those of the British and Foreign Bible Society, the Grand Total will amount to more than THIRTY-TWO MILLIONS of copies of the entire Bible or New Testament, or integral portions thereof, in different languages.

The Society has promoted the distribution, printing, or translation of the Sacred Volume, in whole or in part,

Directly, in 72 Languages or Dialects ;

Indirectly, in 68                   ditto ,

and the number of versions of the Holy Scriptures, in whole or in part, hitherto completed, is 162 ; of which 110 are translations never before printed.

With a view to the prosecution of its great purpose, an extensive correspondence was opened, soon after its formation, with the Clergy and Laity of different countries ; and in this way, many valuable coadjutors were obtained ; some few of whom, together with others since raised up, are still actively engaged in its service. But the operations of the Society have been chiefly promoted by the establishment of AUXILIARY SOCIETIES AND BIBLE ASSOCIATIONS ; which, at length, happily extend, not only to every part of the United Kingdom. but throughout our Colonial Dependencies ;—such Auxiliary Societies being allowed to purchase Bibles and Testaments at cost price ; and their Members having the same privileges, at the Local Depositories, which the Members of the Parent Society enjoy in London.

Similar Societies, with their separate Branches, have been formed in other countries ; holding, from time to time, a friendly communication with the British and Foreign Bible Society : and to all of them it has, with some few exceptions, extended considerable aid.

It appears from a Table annexed to the Report for 1847, that there are within the UNITED KINGDOM no fewer than 3141 of such Auxiliaries, Branches, or Associations; and 521 in the British Colonies and other Dependencies. There are also more than fifty principal Foreign Societies, with their respective Branches, spreading their salutary influence over the States of Europe, all more or less effective in the distribution of the Scriptures.

It is impossible to estimate too highly the value of such means, for the purpose of carrying the Scriptures to the cities, towns, and villages, of our own country, and placing them within the reach of all who are anxious to possess the Sacred Treasure. In ENGLAND alone millions of copies have, in this way, been circulated. and if the principles of our holy religion have acquired any greater influence over the public mind, unquestionably much must be attributed to the wider spread of the Sacred Volume, and a more general appreciation of its doctrines—that “Law of the Lord, which is perfect, converting the soul.” But the late sales of the Scriptures at Manchester, Liverpool, Bristol, Birmingham, and other towns, seem to indicate that our work is only commencing.

WALES has been supplied, by means of the Society, to the extent of two-thirds of its population. The total of Welsh Scriptures, printed to the present time, is 641,590 copies; and the number sold during the past year abundantly shows that the demand for them is still increasing in the Principality, and that the zeal of the Welsh continues unabated.

The destitute condition of the Highlands of SCOTLAND demanded the special attention of the Society at a very early period; and 143,615 copies of the Gaelic Scriptures have been provided, which have been most gratefully received. So scarce had they become, that a single copy of the Bible could not be purchased for less than twenty-five shillings. During the last few years, several large grants have been made for the purposes

of the Highland districts ; and from the efforts now making to promote the spiritual welfare of their Gaelic population, still larger demands for the Scriptures may be expected.

IRELAND, so painfully interesting both to the statesman and the philanthropist, has had a large measure of sympathy. The Hibernian Bible Society continues actively employed ; but so inadequate are its resources to meet the wants of Ireland, that, in addition to all former grants, the following supplies of Bibles and Testaments have been cheerfully voted in the course of the past year :—

	Copies.
To the Sunday School Society for Ireland	36,500
To the Baptist Irish Society . . .	1,250
To the Society for Promoting the Education of the Poor in Ireland . . . .	500
	<hr/>
Total . . .	38,250
	<hr/>

The Annual Reports of these and other Societies furnish much satisfactory evidence that the Scriptures are not circulated in vain. In numerous instances, the instruction communicated to the children has been rendered a blessing, not only to themselves, but also to their parents ; and there is reason to believe that many, very many, have been brought out of darkness, into the marvellous light of the Gospel, by the simple perusal of the Word of God. Within the past year a system of Colportage has been commenced in Ireland, and has been carried on more or less in thirty-one counties, and promises the best results. Already, by this means, 61,000 copies have been sold. May it be the dawn of a better day for that unhappy country !

\*The entire number of copies which have been granted for

Ireland amounts to 1,458,484. In particular, there have been given successive editions of the Scriptures in the Irish language, some of which are in the Irish character; amounting, in the whole, to 112,473 copies of the Bible, New Testament, or integral portions. The necessity for such a work may be conceived, when it is stated, that no part of the Irish Scriptures had been reprinted since the first edition of the Bible had been brought out under the auspices, and chiefly at the expense of, the Hon. Robert Boyle, in 1686.

The EUROPEAN BIBLE SOCIETIES already alluded to, less free to act than our own, and labouring under many disadvantages, from the prevalence of infidelity on the one hand, and of Roman Catholic bigotry on the other, have nevertheless, according to their means, been very effective in their co-operation. The number of copies of the Scriptures put forth by them, in different languages, amounts to more than six millions, including those printed by the Russian Bible Society. All these Societies have had, in former years, large pecuniary assistance, or supplies of books, from the British and Foreign Bible Society; but with most of these Societies all direct intercourse has ceased, in consequence of their still continuing to circulate the Apocryphal Books. In addition to these large issues, and a variety of private grants, not fewer than 800,000 copies of the German New Testament have been furnished to some zealous individuals, for distribution; and a still larger number, both of Bibles and Testaments, have been circulated by those Agencies of the Society hereafter to be noticed.

The principal of these Foreign Societies, with their issues, are as follows :

	Copies.
Swedish Bible Society .	596,986
Danish ditto . . .	180,108
Netherlands ditto .	336,005

Prussian ditto . . .	1,434,190
Würtemberg ditto . . .	501,085
Saxon ditto . . .	173,302
Swiss Societies . . .	624,738
Paris ditto . . .	439,075

The Russian Bible Society, before its suspension by an Imperial Ukase in 1826, had its 289 Auxiliaries or Branches, and had undertaken the printing of the Scriptures in twenty-seven different languages; of which, 861,105 copies of the entire Bible, New Testament, or separate books, had left the press. In the Modern Russ alone, an edition of 10,000 copies of the Pentateuch, 145,600 of the Psalms, and above 10,000 of the New Testament, have been printed; when the inhabitants of the vast empire of Russia received, *for the first time*, a Translation of the Scriptures in their native tongue, the benefits of which it is possible to calculate. Such was the lively interest taken in these labours, that the total grants of the British and Foreign Bible Society in its favour amount to £16,833 11s. 9d. A Protestant Bible Society was formed at St. Petersburg, in the year 1826; which has distributed 132,461 copies. Several friends have subsequently formed themselves into an Agency in St. Petersburg, in direct correspondence with this Society, by whose exertions the Society has circulated 195,826 copies of the Scriptures, in twenty different languages. In Finland, 50,000 destitute families have been supplied with a copy of the New Testament each, in their own language.

In INDIA, the Bible Societies of Calcutta, Madras, Bombay, and in Ceylon, have circulated 1,519,842 copies of the Bible, the New Testament, or integral portions of the sacred volume, in various languages; all of which, except the revised editions of the Tamul and Malay, and some European Versions, are entirely new translations: while, in addition to these, the laborious Missionaries of Serampore have printed very considerable

numbers in the many languages or dialects of India. The assistance afforded by the British and Foreign Bible Society, in grants of money, paper, and books, (inclusive of £27,230 to Dr. Carey and his associates,) amounts to no less than £186,278. 12s. 8d.

In CALCUTTA, measures are in progress for printing several large editions of the Scriptures, and keeping up a regular supply. With the full concurrence of the Calcutta Society, a new Society has just been established at AGRA for the better supply of the north-western provinces, under the most encouraging auspices. Supplies of paper have already been sent, and one has been made of pecuniary assistance.

At MADRAS, it appears that neither the printing nor book-binding departments have been able to keep pace with the demand: and some most decisive steps have recently been taken to effect a more general distribution of the Scriptures, in the four great languages of Southern India—more especially among the Tamul population, which counts a far larger proportion of Native Christians than any other.

At JAFFNA, in the Island of Ceylon, where the Tamul language is spoken by a large portion of the population, active measures are in progress for a revision of the Tamul Version, and for its distribution.

For the CHINESE—comprising, probably, one-third or one-fourth of the world's population, many of whom are resident within the British dominions in the East—two Versions of the entire Scriptures have been published, chiefly at the expense of the Society. Many thousand copies have been distributed among this jealous people, by means of our Missionaries in China, and throughout the Indian Archipelago; and some converts are already gathered into the Christian fold, as the consequence, and as the first-fruits, we trust, of larger accessions. But the faithful version of Dr. Morrison, like all

first attempts, has been found imperfect ; and not sufficiently idiomatic to be understood by the mass of the Chinese. The hope of the Society now rests on a careful revision of former versions, or rather a new translation, which is now in progress, by the combined labours of all the Protestant Missionaries in China, to which the Society has promised large pecuniary assistance. The hope is entertained that this version will not disappoint our expectations, and that its results will be such as to bring about the desires of the Christian Church for the 360 millions of the vast empire of China. In the two other great languages of the Chinese empire—the Mantchou and the Mongolian—versions of the Scriptures have also been prepared, at the cost of the Society.

In the languages of Madagascar, New Zealand, Tahiti, Rarotonga, and some other islands in the SOUTH SEAS, translations have been made by the Missionaries at these stations, and some large editions have been printed by the Society.

In several of the dialects of AFRICA a satisfactory commencement has been made;—for the Namacquas, the Sochuanas, and the Caffres of the South—for the Bulloms and Mandingos of the Western Coast—and for the Berbers of the Atlantic Range. The ancient Church of Abyssinia has been supplied with an edition of the Ethiopic Psalter and Gospels ; and the providential acquisition of the Version of the entire Scriptures in the Amharic or Vulgar Dialect of a part of Abyssinia has enabled the Society to print, under the editorial care of T. P. Platt, Esq., successive editions of the New Testament, Psalter, and Pentateuch, and recently of the whole Old Testament, which are likely to prove the source of invaluable blessings to this interesting Christian community. For the people of Egypt, too, the Psalter and Gospels have been printed in Coptic and Arabic. But in Cape Town, and its Colonies, such has been the success of Christian Missionaries from various bodies, and

such the desire awakened to possess the Scriptures, that the Society has lately sent an agent, Mr. T. J. Bourne, to visit them, with 20,000 copies of the Dutch and English Scriptures, and with a view to organize their Auxiliaries. Further supplies, to the extent of 18,435 copies, have more recently been sent to the Cape.

Throughout the BRITISH COLONIES of Australia, the West Indies, and the Canadas, every demand has been met; and the Scriptures have been circulated to a considerable extent, by means of the numerous Auxiliary Societies established in these dependencies.

But there is one great system of the Society which remains to be noticed. Apart from the operation of Auxiliary and Branch Societies, which has proved so effective, it has been found necessary to establish several distinct FOREIGN AGENCIES, which have succeeded, beyond all expectation, in promoting the great work of Bible distribution; and it may be doubted whether the operations of the Society can ever be carried into full effect without the multiplication of such Agencies.

At PARIS, such an Agency was absolutely required, from the limited character of the Protestant Bible Society, which left the Roman Catholic population of France wholly unprovided for. Professor Kieffer had put into circulation, prior to March, 1833, no fewer than 730,650 copies of the Scriptures; and, under the superintendence of M. De Pressensé, there have been issued, in fourteen years only, from the Paris Dépôt, 1,657,917 copies of the Bible or New Testament; giving a result which could not have been obtained by any other means. "These distributions," M. De Pressensé writes, "have been abundantly blessed of the Lord; and have given rise to circumstances altogether novel in our country, which cannot fail to be attended with results of the highest consequence as regards a religious awakening among its inhabitants."



Within the last few years, also, M. De Pressensé has been authorised to employ a number of Colporteurs, with a view to spread the Sacred Volume more generally throughout the 86 Departments of the Empire. This resolution is, perhaps, one of the most important ever adopted in favour of France. These pious, unassuming, and devoted men have sold no fewer than 1,136,390 copies. And the results have become strikingly apparent in the spread of Evangelical Religion throughout many departments of that once infidel country.

At FRANKFORT, a similar Agency was rendered necessary, partly from the reluctance of several Continental Societies to circulate the Bible without the Apocrypha, partly to secure the Society's editions from every thing in the shape of note, preface, or comment, and, further, to conduct the printing of the Scriptures with the greatest economy and fidelity. Within the last few years a new and interesting field has been opened in HUNGARY, where very considerable issues have taken place. Under the care of Dr. Pinkerton, the issues from the year 1830 to the present time have been 821,095 copies: and several large editions of the German and other Scriptures are now in the press; and under the present circumstances of Germany, probably there is no department of the Society more important than its Frankfort Agency.

In BELGIUM, where little had been done for its Roman Catholic population, there have been sold 152,088 Bibles and Testaments, through the direct exertions of Mr. Tiddy and the Colporteurs employed by him. A great desire has been awakened in Belgium, and more recently in HOLLAND, to possess and read the Scriptures. In the latter country 179,135 copies have been sold by means of Colporteurs, in little more than two years; and the good effect of these distributions becomes daily more apparent.

At STOCKHOLM, the Society has availed itself of the services

of several friends to form an important Agency for Sweden and Finland; which has already been the means of furnishing several large dioceses, hitherto destitute, with a supply of the Scriptures. The total issues, since the year 1832, have been 291,436 Bibles and Testaments.

In SPAIN and PORTUGAL, an entrance was obtained a few years back for the Word of God, and the Society availed itself of the services of two friends in Spain for the sale of the Scriptures: so that, within a few years, nearly 14,000 copies were distributed, principally by sale.—Although, from the course of events in that unhappy land, the good work has been interrupted, yet there is good reason to rejoice that the Sacred Volume has gone forth, and fallen into the hands of many who did not know that there was such a book.

For the long-neglected countries of GREECE and TURKEY, where so many Christian Churches once flourished, agents have also been employed, from the want of every other facility for the circulation of the Sacred Volume. From the various dépôts more than 200,000 entire copies or portions of the Scriptures have been scattered over those countries, chiefly in Modern Greek. Under the superintendence of its late agent, the Rev. H. D. Leaves, assisted by Professor Bambas, a native of Greece, the Society has obtained the translation of the Old Testament in this language, the first ever given to the public; and it cannot fail of being attended with the most important consequences to the Eastern Church. An improved translation of the New Testament has also been prepared, more conformable to the idiom of the Modern Greek than the one so long in use, of which an edition of 10,000 copies has recently left the press at Athens. And the Old Testament is now undergoing a careful revision by Professor Bambas and the Rev. Isaac Lowndes, in order to its more perfect correspondence with the style and idiom of this New-Testament translation.

In the WEST INDIES, the Society's agents have most effectively followed up that noble act of British benevolence, which provided 102,004 New Testaments and Psalms for the Negro population of our Colonies. Numerous Bible Associations have been formed in most of the islands; and large demands have, in consequence, been made for Bibles and Testaments at cost price. Mr. James M'Murray, who went out in 1842 as the Society's agent in the West Indies, has established a dépôt in Jamaica, from whence 32,720 copies were issued in the short space of twenty-one months.

It is to be regretted that little has yet been effected for the vast continent of South America, for the Mexican States, and some other neighbouring countries. Yet some attempts have been made, which have partially succeeded. Since the return of the Rev. Dr. James Thomson, the Society has been able to avail itself of some private channels for the sale of the Scriptures, to the extent of some thousands of copies.

It only remains to bear honourable testimony to the UNITED STATES OF NORTH AMERICA, which have nobly followed the example of the Father Land. At New York, the American Bible Society, with nearly 1000 Auxiliaries, and a still greater number of Associations, is in active operation: and at Philadelphia, a similar Institution, with various Branches, successfully prosecutes the same object; and their united issues amount to 4,730,304 copies of the Bible or New Testament. They have also afforded considerable pecuniary assistance to Foreign Societies and Foreign Missionaries; and they are endeavouring, according to their means, to furnish every family within the States with a copy of the Sacred Volume.

Such is a brief, but, necessarily, a very imperfect sketch of the Plan and Operations of the British and Foreign Bible Society. Who that thinks of the wide-spread influence which it has obtained, or of the THIRTY-TWO MILLIONS of copies of

the Scriptures, in 162 versions, which it has been the means of putting forth, but must exclaim, with surprise and gratitude, "What hath God wrought!" Yet who can read the accounts which have been given of many towns and districts in our own land—or carry his thoughts to the destitute condition of millions in Pagan or Mahometan countries—without feeling that we are only at the threshold of the work! And even in many countries nominally Christian, the great mass of the people are but just beginning to learn that there is such a book as the Bible! If it was originally necessary to form such a Society, it has become doubly imperative to perpetuate its labours, and to extend them, if we would realize the expectations that have been raised, and faithfully discharge that trust, which, in the good providence of God, devolves upon us. Christian Ministers at home, and Christian Missionaries abroad, are looking to it for supplies; and all who are engaged in the work of education rest their hopes upon it, as the means of affording religious instruction to the young;—and shall they ask in vain? Never were there such openings for the introduction of the Scriptures, in every part of the world. Never did the Society stand in greater need of the increased exertions of its friends than at the present time, for the accomplishment of its high and sacred purposes. In the emphatic language of the Bishop of Calcutta, it may still be said, that "India, with its 134 millions, waits for our labours." The events which have recently taken place in China, with her 360 millions of inhabitants, speak the same language. The extraordinary openings for the circulation of the Scriptures on the Continent require a corresponding effort, and will involve a large expenditure. And in other countries a wide and effectual door has been opened for the entrance of the word of life, which may become, too soon, either partially or entirely closed. Who, then, can think of the past labours or present prospects of the

Society, and at the same time remember his own fleeting opportunities for usefulness, without hearing the divine injunction, which says,—“ Whatsoever thine hand findeth to do, do it with thy might?” “ Work while it is called to-day: the night cometh, wherein no man can work.”

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RECAPITULATION.

Of 140 *Languages* or *Dialects*, the Distribution, Printing, or Translation of the Scriptures, in whole or in part, has been promoted by the Society,

Directly	-	-	in 72 Languages or Dialects	} Total 140.
Indirectly	-	-	68 ditto.	

The Number of *Versions* (omitting those which are printed in different Characters only) is 162. Of these, 110 are Translations never before printed.

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SUMMARY FOR THE YEAR ENDING MARCH 31, 1847.

	£	s.	d.	
RECEIPTS—For the General Purposes	56,004	7	10	} £117,440 9 3
For Bibles and Testaments	61,436	1	5	
EXPENDITURE—For the last Year	-	-	£128,525 5 3	
From the commencement of the Society,	£3,356,892	2	0	
ISSUES—At Home	-	-	1,109,224	} - - 1,419,283
Abroad	-	-	310,059	
Total from the commencement of the Society	19,741,770			
ENGAGEMENTS—On the 5th of April, 1847, exceeded	-	-	£48,000	

## FORM OF A BEQUEST TO THE SOCIETY.

*I give and bequeath to "The British and Foreign Bible Society," instituted in London, in the year 1804, the sum of*  
*Pounds Sterling, to be paid*  
*to their Treasurer for the time being, whose Receipt shall be*  
*a sufficient discharge for the same. And I direct the said*  
*Legacy to be paid out of my pure personal Estate, applicable*  
*by Law to the payment of Charitable Bequests. And I*  
*further direct, that, if necessary, my Assets shall be mar-*  
*shalled, so as to leave such pure personal Estate, or a suffi-*  
*cient part thereof, applicable to the payment of the said*  
*Legacy, and any other Charitable Bequests I may give. And*  
*I hereby charge all my personal Estate not applicable to*  
*Charitable Bequests, and in aid thereof, my real Estate, with*  
*the payment of my Funeral and Testamentary Expenses and*  
*Debts, and all Legacies and Payments given or directed by*  
*this my Will, or consequent thereon, (except Charitable*  
*Legacies,) in express exoneration of my aforesaid pure per-*  
*sonal Estate, so far as may be necessary for securing the*  
*payment in full of the said Legacy to the British and Foreign*  
*Bible Society, and of any other Charitable Bequest, but not*  
*further or otherwise.\**

\* The above form is also applicable to all similar Institutions.

## BIBLE SOCIETIES

CONNECTED WITH

THE BRITISH AND FOREIGN BIBLE SOCIETY,

DECEMBER 31, 1846.

## IN GREAT BRITAIN:

AUXILIARIES, 408.      BRANCHES, 336.      ASSOCIATIONS, 2,397.  
    TOTAL, 3,141.

*Of these Associations, the far greater part are conducted by Ladies.*

## IN THE COLONIES AND OTHER DEPENDENCIES:

AUXILIARIES, 66.      BRANCHES, 253.      ASSOCIATIONS, 173.  
    TOTAL, 492.

BIBLE SOCIETIES CONNECTED WITH THE HIBERNIAN  
BIBLE SOCIETY.

Auxiliary and Branch Societies and Associations, in 1843, in the Four  
    Provinces, 521.

FOREIGN AGENCIES CONNECTED WITH THE BRITISH AND  
FOREIGN BIBLE SOCIETY,

Which have the superintendence of Dépôts of the Holy Scriptures:

- I. In FRANCE, at Paris.
- II. In BELGIUM, at Brussels.
- III. In HOLLAND, at Amsterdam and Breda.
- IV. In GERMANY, at Frankfort.
- V. In SWEDEN, at Stockholm.
- VI. In NORWAY, at Christiania, Christiansand, Stavanger, Bergen, and  
Drontheim.
- VII. In RUSSIA, at St. Petersburg.

The BRITISH AND FOREIGN BIBLE SOCIETY has also Dépôts of  
 Bibles and Testaments in the following places: viz. Constantinople,  
 Smyrna, Athens, Corfu, Malta, Gibraltar, Sleswick, &c.

## FOREIGN SOCIETIES

FORMERLY OR AT PRESENT

ASSISTED BY THE BRITISH AND FOREIGN BIBLE SOCIETY,  
WITH THE AMOUNT OF THEIR ISSUES.

## WESTERN EUROPE.

COPIES OF  
SCRIPTURES.

*French, Breton, Spanish, Catalonian, Portuguese, German, &c.* Bibles & Testaments.

1. Protestant Bible Society at Paris, instituted 1818, with 132 Auxiliaries . . . . .	236,286
2. French and Foreign Bible Society at Paris, instituted 1833, with Auxiliaries . . . . .	133,838
3. Strasburgh Bible Society, instituted 1815—(chiefly German Bibles and Testaments) . . . . .	68,951
Issued from the Society's Dépôt in Paris, from April 1820	2,358,297

## NORTHERN EUROPE.

*Icelandic, Swedish, Finnish, Lapponeze, Danish, Faroese, &c.*

4. Icelandic Bible Society, instituted 1815 . . . . .	10,445
5. Swedish Bible Society, instituted 1809, with Auxiliaries The Agency at Stockholm, formed 1832, has issued 291,436 copies. . . . .	596,986
6. Norwegian Bible Society, instituted 1816 . . . . .	32,189
The Agency at Christiania, formed 1832, has issued 34,543 copies. . . . .	
7. Stavanger Bible Society, instituted 1828 . . . . .	7,017
8. Finnish Bible Society, instituted 1812, at Abo, with many Branches . . . . .	110,561
9. Danish Bible Society, instituted 1814, with Auxiliaries . . . . .	180,103

## CENTRAL EUROPE.

10. Netherlands Bible Society, with Auxiliaries . . . . .	336,005
The Agency at Amsterdam, appointed 1843, has issued 169,465 copies. . . . .	
11. Belgian and Foreign Bible Society, at Brussels, instituted 1834 . . . . .	7,623
12. Belgian Bible Associations, instituted 1839 . . . . .	14,909
The Agency at Brussels, appointed 1835, has issued 134,875 copies. . . . .	



	Bibles & Tests
13. Antwerp Bible Society, instituted 1834 . . . . .	439
14. Ghent Bible Society, instituted 1834 . . . . .	8,980
15. Sleswick-Holstein Bible Society, instituted 1815, with Auxiliaries . . . . .	115,617
16. Eutin Bible Society, instituted 1817, for Principality of Lübeck . . . . .	5,296
17. Lübeck Bible Society, instituted 1814 . . . . .	11,972
18. Hamburg Bible Society, instituted 1814, with Branches	87,485
19. Bremen Bible Society, instituted 1815, with an Auxiliary	26,913
20. Lauenburgh-Ratzeburgh Bible Society, instituted 1816 .	10,675
21. Rostock Bible Society, instituted 1816 . . . . .	19,154
22. Hanover Bible Society, instituted 1814, with Auxiliaries	105,052
23. Lippe-Detmold Bible Society, instituted 1816 . . .	3,569
24. Waldeck and Pyrmont Bible Society, instituted 1817 .	2,800
25. Hesse-Cassel Bible Society, instituted 1818 . . . .	30,000
26. Hanau Bible Society, instituted 1818 . . . . .	3,316
27. Marburg Bible Society, instituted 1825 . . . . .	7,832
28. Frankfort Bible Society, instituted 1816 . . . . .	73,565
The Agency at Frankfort, appointed 1830, has issued 821,095 copies.	
29. Hesse-Darmstadt Bible Society, instituted 1817, with Auxiliaries . . . . .	31,484
30. Duchy-of-Baden Bible Society, instituted 1820, with Auxiliaries . . . . .	18,585
31. Wurtemberg Bible Society, instituted 1812, with Aux- iliaries . . . . .	501,085
32. Bavarian Protestant Bible Institution at Nürnberg, instituted 1821, with Auxiliaries . . . . .	133,235
33. Saxon Bible Society, instituted 1814, with Auxiliaries .	173,302
34. Anhalt-Bernburg Bible Society, instituted 1821 . . .	4,786
35. Anhalt-Dessau Bible Society . . . . .	3,310
36. Weimar Bible Society, instituted 1821 . . . . .	3,773
37. Eisenach Bible Society, instituted 1818 . . . . .	4,938
38. Brunswick Bible Society, instituted 1815 . . . . .	700
39. Prussian Bible Society at Berlin, instituted 1805, with Auxiliaries . . . . .	1,434,190
Issued to the Prussian Troops, since 1830 . . . . .	283,132

## SWITZERLAND AND ITALY.

*German, French, Italian, and Romanese.*

40. Basle Bible Society, instituted 1804 . . . . .	402,909
41. Schaffhausen Bible Society, instituted 1813 . . . .	10,600
42. Zurich Bible Society, instituted 1812, with Auxiliary at Winterthur . . . . .	15,163

	Bibles & Tests.
43. St. Gall Bible Society, instituted 1813 . . . . .	38,330
44. Aargovian Bible Society, instituted 1815 . . . . .	19,454
45. Berne Bible Society . . . . .	43,696
46. Neuchâtel Bible Society, instituted 1816 . . . . .	6,430
47. Lausanne Bible Society, instituted 1814 . . . . .	32,000
48. Geneva Bible Society, instituted 1814 . . . . .	36,651
49. Glarus Bible Society, instituted 1819 . . . . .	5,000
50. Coire or Chur Bible Society, instituted 1813 . . . . .	12,267
51. Waldenses Bible Society at La Tour, instituted 1816 . . . . .	4,238

## GREECE AND TURKEY.

52. Ionian Bible Society, instituted 1819 at Corfu, with three Auxiliaries . . . . .	7,377
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## RUSSIA.

53. Russian Bible Society, St. Petersburg, (previous to its suspension by an Imperial Ukase in 1826, had 289 Auxiliaries, and had printed the Scriptures in various languages; the circulation of which is still allowed) . . . . .	861,105
54. Russian Protestant Bible Society at St. Petersburg, instituted 1826, with numerous Auxiliaries . . . . .	132,464

## INDIA.

55. Calcutta Bible Society, instituted 1811, with various Branches . . . . .	558,676
Serampore Missionaries . . . . .	200,000
56. Madras Bible Society, instituted 1820 . . . . .	496,906
57. Bombay Bible Society, instituted 1813 . . . . .	157,592
58. Colombo Bible Society, instituted 1812, with various Branches in Ceylon . . . . .	36,114
59. Jaffna Bible Society . . . . .	70,554

## AMERICA.

60. American National Bible Society . . . . .	4,497,265
61. Philadelphia Bible Society . . . . .	233,039

Total of Copies of Scriptures . . . . . 12,715,928

## APPENDIX II.

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### THE PRESENT POSITION, AND FUTURE PROSPECTS, OF THE CHURCH MISSIONARY SOCIETY.

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#### I.—BRIEF VIEW OF THE ORIGIN AND OPERATIONS OF THE SOCIETY.

THE Church Missionary Society was established by a few Clergymen and Laymen, who met together for that purpose on Whit-Tuesday, in the year 1799. It was at first designated, "The Society for Missions to Africa and the East." Its present name was adopted in 1813.

The plans and principles upon which the projectors of the Society proposed to conduct its proceedings were, in the first instance, explained to the Archbishop of Canterbury and other dignitaries of the Church of that day, and were afterward communicated to the public.

Several years elapsed before the pecuniary means were sufficient for commencing Foreign Missions. The west coast of Africa, in the neighbourhood of Sierra Leone, was the first scene of the Society's labours, to which Missionaries were sent in the year 1804.

It was ten years before the funds were sufficient for at-

tempting a second Mission ; the income of the Society at the end of that period being only £2500.

During the second period of ten years, however, in which India was first opened to Missionary enterprise, the income of the Society rapidly rose, till it reached £30,000.

Missions were commenced in—

1814 in Madras and South India.

1815 „ New Zealand.

— „ Malta.

— „ Asia Minor, Smyrna being the seat of the Mission.

1816 „ Calcutta and North India.

1818 „ Ceylon.

During the third period of ten years the income rose to £17,500; and the following new Missions were commenced during that interval—

1820 in Bombay and Western India.

1822 „ North-West America, Prince Rupert's Land being  
the scene of labour.

1826 „ Jamaica, and other parts of the West Indies.

— „ Egypt.

— „ Abyssinia.

During the fourth period of ten years the income of the Society rose to £100,000 ; but that large income was only sufficient for maintaining the existing Missions of the Society ; so that when a Mission was commenced in China, in the year 1844, it was thought necessary to open a Special Fund for its separate support.

During the last six years the income has remained nearly stationary ; while the demands upon the expenditure, in consequence of the rapid augmentation of the Missions, have been greatly increased.

## II.—PARTIAL FAILURES IN THE MISSIONS OF THE SOCIETY.

The history of the Society has been chequered by some discouragements. Its chief failures have been in its attempts to establish Missions among the ancient but lapsed Christian Churches of the East. The hope which was once cherished—that the light of Divine Truth might be rekindled with comparative ease among them, and, through their agency, be transmitted to their Heathen and Mahomedan neighbours—has failed. Twice were the Missionaries of the Society driven out of the different districts of the kingdom of Abyssinia. They were compelled, also, to withdraw from Asia Minor, through the jealousy of the Greek Church, as soon as their labours began to exercise a spiritual influence upon the scholars in their Mission Schools. And the Society's Establishment in Malta was relinquished, after a trial of twenty-five years, as there appeared no results sufficient to justify its continuance. The Society also attempted, for several years, to co-operate with the Ecclesiastical Authorities of the Syrian Christian Church upon the Malabar coast of South India, in educational measures for the revival of that ancient Church. But the attempts have failed; and the errors and superstitions have proved to be so inveterate, that the Missionaries, under the sanction of the Metropolitan of India and the Bishop of Madras, now invite the Syrian Christians, equally with Romanists and the Heathen, to separate from their brethren and unite themselves with our own Church.

It may surely be inferred, from these instances, that the Society should regard the Heathen world as the peculiar province of its direct Missicnary labours.

## III.—SUCCESS OF THE SOCIETY.

In all the Missions of the Society Statistical Returns are made, periodically, of the number of Converts from Heathenism ; of the number admitted to Baptism and to the Lord's Supper ; and of the number of Schools and Scholars. Such returns are important, as furnishing the evidence of the progress of the work of evangelization. It must, however, be borne in mind, that a great part of the success of Missions cannot be exhibited by Statistical Returns ; namely, such as the overcoming of prejudices against the Christian Religion, and the diffusion of a general knowledge of the doctrines and precepts of Christianity. of these results some notice will be given hereafter.

Throughout the Missions of the Society the same standard of qualification for admission to the Lord's Supper is maintained, namely, that of a sincere, intelligent, and consistent Christian profession and behaviour. An interval of probation is interposed between Baptism and the Lord's Supper, in those adult cases in which confirmation cannot be administered. A proportion only, therefore, of those adults who are baptized are admitted as Communicants. In every case the Missionaries keep a list of the names of the Communicants, and exercise over them a measure of Christian discipline rarely possible in this country.

The Communicants at the several Stations of the Society, for the last ten years, have been as follows :—

* MISSIONS.	1836	1837	1838	1839	1840	1841	1842	1843	1844	1845
West Africa .	643	707	902	1075	1177	1362	1414	1275	1330	1560
Calcutta & North India	12	12	32	341	380	285	429	481	644	640
Madras & South India	285	279	314	417	599	1214	1467	1639	2103	2348
Ceylon . . .	105	102	120	133	131	135	92	111	182	212
New Zealand . .	64	160	178	202	233	584	1292	1822	2851	3837
West Indies . .	11	43	86	234	280	645	919	533	636	570
N. W. America .	195	211	267	300	300	378	437	451	456	457
Minor Missions .	..	..	..	19	..	..	1	3	3	4
Total . .	1315	1514	1901	2721	3050	4603	6051	6315	8205	9628
Annual Increase .		199	387	820	329	1553	1448	264	1890	1423

From the inspection of this table it will appear, that there has been a gradual, and, for the most part, a steady increase of Communicants in every one of the Missions. Such an increase is in itself an important sign that the work is *of God*, as in private Christians there is no surer mark of divine life than growth in grace.

It will be seen, also, that the annual increase of Communicants has been much larger in the latter than in the earlier years of the decade. This annual increase in the number of those who may be regarded as forming the nucleus of a Native Christian Church is a result of the highest importance.

The whole increase, during the period of ten years, has been more than sevenfold.

These results, encouraging and important as they are in themselves, will become still more so, if we view them in connexion with the comparatively small number of European Teachers employed in the Missions. The number of European Teachers employed in 1836 was 132; and the number in 1845

only 160. The average of the first five years, compared with that of the last five years, exhibits a still smaller difference; the one being 160, and the other 168. So small has been the increase in European agency; so large the increase of blessing vouchsafed to their labours. The increase in the number of Agents one in twenty! the increase in the number of Communicants sevenfold! Some abatement must be made from this calculation, inasmuch as the Ordained Missionaries and the Native Clergy now bear a much larger proportion than they formerly did to the number of European Catechists, and the Native Catechists have been greatly increased. The numbers in 1836 and 1845 were respectively

	1836.	1845.
European Clergy . . .	70	115
Native Clergy . . .	3	10
European Catechists . .	59	35
Native Teachers . . .	426	1012
Number of Schools . . .		618

In some of the Missions Returns are accurately made of the number of persons who regularly attend Public Worship: in other Missions the Places of Worship are too numerous, and too much dispersed, to allow of exact Returns. Throughout the whole of the Missionary field, however, cultivated by the Labourers of this Society, there are at least 80,000 Christian worshippers. This goodly number has been gathered from among those who, a few years ago, were sunk in the darkness and pollution of Heathenism; offering worship only to idols or devils.

The Missions in which complete Returns have been made number 31,000 Attendants upon Public Worship, including children: and out of this number, nearly 6000 are Communicants; giving a general average, of the proportion between the Communicants and the worshippers, of 1 in 5½. In some



instances the proportion is 1 in 2½, in others 1 in 4, in others 1 in 6; which is the lowest amount of Communicants, with the exception of one Mission, in which it is only 1 in 16.

#### IV.—COMPARISON BETWEEN SUCCESS IN MISSIONARY STATIONS, AND THAT WHICH ATTENDS THE MINISTRY AT HOME.

It may serve to give a more distinct idea of the state of the Missions, if a comparison be instituted between the visible results of Christian instruction in some of the Missions and in parishes in our own Christian land.

In many cases, no such comparison can be made, because of the large and undistinguishable mass of the Heathen to whom the Gospel is presented. Instances must, therefore, be selected, in which the labours of the Missionaries are circumscribed, as in the case of parishes at home, by local limits. Two such instances will be found; namely, the Colony of Sierra Leone, and the Northern Island of New Zealand.

By the Government Return, the Coloured Population of Sierra Leone amounted, at the close of the year 1844, to 41,058. This number comprised a large proportion of liberated Africans recently introduced into the Colony, in a state of the most degraded Heathenism, from the holds of slave-ships. Many hundreds of the natives who had embraced Christianity had also lately emigrated to other parts of Africa, or to the West Indies. These circumstances are greatly to the disadvantage of Sierra Leone, as compared with a parish in a Christian land.

In the case of New Zealand, the native population is estimated at from 104,000 to 110,000, scattered over a country as large as the whole of England, and the European Christian Teachers only amount to 30.

A comparison between such fields of Missionary labour and

our parishes at home must be, in many respects, incomplete; and the result must be only regarded as an approximation to the truth. But it will be, nevertheless, an important comparison.

Two Districts in England may be naturally selected for the purposes of the comparison, namely; that District of the City of London in which the Church Missionary House is situated; and the Parish of Islington, in which the Church Missionary Institution for training Missionaries is established.

In the City of London District may be included the Parish of St. Bride, Fleet Street, and the five contiguous parochial divisions, namely; the Parish of St. Dunstan-in-the-West; The Liberty of the Rolls; Trinity District, St. Bride's; St. Andrew's, Holborn, Parish Church District; and the Parish of St. Anne, Blackfriars.

The Parish of Islington contains St. Mary's Parish Church, a Chapel-of-Ease, and seven District Churches.

The number of Communicants, and of Attendants on Public Worship, in these Districts, has been estimated with much care; and the results of the comparison may be thus exhibited—

	District in City of London.	Islington.	Sierra Leone.	New Zealand.
Population . . . . .	29,000	60,000	41,058	110,000
Attendants on Public Worship . . . . .	5,670	15,500	8,686	40,000
Communicants . . . . .	1,026	2,063	1 648	4,193
Proportion between the Attendants on Public Worship and the whole Population . . . . .	1 in 5	1 in 4	1 in 4½	1 in 3½
Proportion between the Communi- cants and the whole Population . . . . .	1 in 28	1 in 29	1 in 25	1 in 27

It follows, from this statement, that a larger proportion of the whole population in Sierra Leone and in New Zealand profess their faith in Christ, by their attendance upon Divine Worship, in connexion with the Church of England, than in two of the most favoured districts of the Metropolis of this great Christian Empire. And if Christian love and zeal are to be estimated by the test of obedience to the last and dying command of our blessed Saviour, in the celebration of the Lord's Supper, the comparison is in favour of the Missionary Districts in Heathen lands.

In this comparison the calculation has only been made in respect of the Public Worship of the Church of England; but, if the Places of Worship which are not in communion with the Established Church had been taken into the account, the result would have been still more in favour of Missionary Districts; as the Missions of the Wesleyan Methodists alone, both in Sierra Leone and New Zealand, nearly approximate, in their magnitude, to those of the Church Missionary Society.

If it should be suggested that the population of our large cities and suburban parishes is confessedly inadequately supplied with religious instruction, and that a more favourable result might be obtained if the comparison were made with rural districts in England—it may be replied, that the population in Freetown, Sierra Leone, consisting of above 14,000, is in the condition of large towns in England; whereas the villages of the Colony exhibit, as in the case of England, a far more favourable aspect: so that the comparison is, on the whole, fairly made.

One other point of comparison remains to be noticed; namely, the proportion between the number of Christian Instructors and the population over which their labours are extended. The following is the result of such a comparison—

In the City-of London District there is one

Clergyman . . . . . to 2,686 souls.

In Islington there is one Clergyman . . . to 3,500 ....

In Sierra Leone, one Missionary or Catechist . to 3,000 ....

In New Zealand, one Missionary or Catechist . to 3,600 ....

If the results which have now been stated be viewed in connexion with the comparatively short period during which Missionaries have laboured abroad, and with the great disadvantages arising from the imperfect acquaintance with the language, and the want of elementary books of instruction, and of all the subsidiary helps which exist in a Christian country, it may be inferred that a more abundant blessing has attended the labours of Missionaries, in the midst of a Heathen population, than of pastoral Ministers at home. The Lord has answered the prayers, which have been earnestly offered up of late years to a throne of grace, for an outpouring of His Holy Spirit, to the Infant Church abroad, in a fuller measure than to the Church of this land.

#### V.—GENERAL AND INDIRECT RESULTS OF MISSIONARY LABOUR.

It has been already remarked, that the actual conversions to Christianity form only a part of the success of Missionary operations. A large amount of positive good, which cannot be exhibited by a tabular view, has been achieved. The Missionaries of the present day are acting as Messengers of the Lord in preparing His way, even among the great body of the Heathen in India. The testimony of all intelligent observers is to the effect that Heathenism is not what it once was; that it has not the same deadly and debasing hold on the minds of its victims; and that a general impression in favour of Christian Truth is diffused around every Missionary Station as a radiating point.

A few testimonies may be given to illustrate that statement.

1. In Ceylon, the success of the Mission in respect of actual conversions, and the number of Communicants, has been less than in other India Missions; yet, even in this field, the Rev. W. Adley, one of the oldest Missionaries of the Society, thus describes, among other instances, in a letter dated Dec. 21, 1813, the result of twenty years of Missionary experience:—

“ The Seminary then contained seven boys. So great were the prejudices against Christianity, that there was no small difficulty in obtaining boys of respectable parentage to reside at the Mission Station. To secure those already received, a bond was necessary, obliging the parents or guardians to pay the whole of the expenses if the boys should be removed before a certain term of years was completed. At present, almost any number of youths might be obtained. Were there adequate means, the whole of the rising generation of Ceylon might be placed under a course of education and Christian Instruction.”

2. Another illustration is afforded by a circumstance which lately occurred at Benares. A wealthy Brahmin gave up his son into the hands of one of the Missionaries of the Society, with these remarkable words: “ I feel convinced, Sir, after reading your holy Shasters, that they contain the true Religion. I have not the power to come up to the purity of its precepts; but here is my son: take him as your child, feed him at your table, and bring him up a Christian.” At the same time he made over the sum of ten thousand rupees (£1000) into the hands of the Missionary, to defray the expenses of his son's education.

3. Another illustration of the state of public feeling in India, in respect of Heathenism, is found in the violent and systematic opposition to Christianity which is now arising in the minds of bigoted Hindoos. They have established Societies, in different parts of India, with the avowed intention of

checking the progress of the Gospel, and guarding their fellow idolators against its advancing power. Nothing but a real and pressing danger could ever have aroused the torpid minds of Hindoos to enter into such active combinations.

4. The recent accounts from the Province of Tinnevely represent the state of that population to be so prepared for the reception of Christianity, that, to employ the words of an eye-witness, the Rev. J. Tucker, B D., Fellow of Corpus Christi College, Oxford, Secretary of the Madras Corresponding Committee of the Society—

“ The subdividing the [present Missionary] Districts, and locating a faithful Missionary in each subdivision, is the one great human means to be used for the advancement of true Religion among those now under instruction, and—the Lord alone blessing His servants in their work—the entire and speedy conversion of the whole body of the village population of the southern part of Tinnevely, and the gradual conversion of that of the northern part, and of the Brahmins and other inhabitants of the larger towns.”

The Bishop of Madras gives a similar testimony, at the close of his late Visitation in that District ; stating, that every faithful Missionary, who might be placed in any of the unoccupied parts of the province of Tinnevely, would at once have 1500 or 2000 fresh inquirers gathered around him, who would lay aside their idolatry, and submit themselves to Christian instruction.

#### VI.—APPEAL FOR INCREASED EFFORTS FOR THE ENLARGEMENT OF THE MISSIONS.

If a review be now taken of the direct and visible results which have attended the preaching of the Missionaries, as well as of the indirect and less definite, but perhaps far more momentous, effects of their labours, it will be evident that a

great and blessed work has been accomplished, of rapidly-increasing magnitude and importance. And why should not the same measure of a sevenfold success be anticipated, for the next ten years, which has been graciously vouchsafed during the last ten years? According to this calculation, there would be no fewer than half a million brought under Christian instruction; and at the end of a period equal to the length of the Society's past labours, they would amount to the whole population of British India. If this calculation appear to be extravagant and incredible, it must be because the Church of Christ will not rise to the occasion, nor put forth that measure of faith, zeal, and love, which would be required to achieve so mighty a result. The experiment has been tried with success upon a sufficiently large scale; but the persons on whom the burden has rested have been few: and the fear is, that the Church at large is not prepared to make the necessary sacrifices for so vast an enlargement of its borders. All India lies open to Christian effort. The possibility of its evangelization has been proved, even in the present generation, through means and agencies which God has already so signally blessed as to justify the expectation. And are, indeed, the zeal, and love, and faith of the Church too weak to put forth the necessary effort?

It has been sometimes asked, why we may not look to a Native Ministry, and to native resources, to carry on the work.

The Church Missionary Society has long given its most earnest attention and most strenuous support to plans for preparing and educating a Native Ministry, and for introducing a self-supporting principle into the Native Churches. But all their experience tends to prove that the efficiency of Native Agency depends upon European superintendence and co-operation; and that, in proportion as the one is increased, the

other must be enlarged. In the case of India, especially, there is the most urgent need of European mind and intelligence, to regulate, mature, and discipline the congregations of Native Converts : the maxim—"Native Agency and European Superintendence"—is as true of the Christian army, as of the soldiery of India.

The practical question therefore returns upon us—How will the agency for carrying on this blessed work be supplied? The *work* itself is evidently *of God*. It cannot, therefore, stop. It is His prerogative to *send forth Labourers into His harvest*. He now offers to the Church of England the high privilege of taking the lead in this work; but if she do not respond to the call, may not the slighted privilege be conferred upon others?

Already the kingdom of Wurtemburgh, with a population not exceeding 1,800,000, has sent forth above 120 zealous Missionaries, many of them in the service of this Society. The Church at home in that State, so far from being impoverished, has been all the time gathering fresh strength, and is at this day better able than ever to furnish fresh Labourers.

It might appear invidious to point out other sources, already apparent, from whence an abundant supply may be furnished, if the Church of England do not know its *day*.

But however this appeal may be received by the members of the Church of England at large, let not that comparatively small number of her members on whom the support of Missions has hitherto rested be discouraged. It is impossible that they should contemplate the statements which have now been made, without lifting up their hearts in praise and thanksgiving to Him who has honoured their imperfect endeavours with so large a measure of success; nor without being quickened to renewed and enlarged exertions in a cause of which



the recompense is so abundant. And let them not despair of being able yet to accomplish greater things, even though the Church at large may be still backward in the cause. Let them remember the Fathers and Founders of the Church Missionary Society, who, in a day of far deeper and more extensive apathy, established this Society. They rested their hopes upon the principles which they laid as the foundation of their endeavours—the very same Protestant and Evangelical principles upon which the blessed Reformation of our Church was conducted.

The principles of the Society have ever been its real strength. And there is good reason for affirming, that at no past period since the Reformation have these principles been so widely recognised, or so powerful in operation, in the Church of England, as at the present day. Let the friends of the Society trust to this power as the Fathers of the Society trusted; and let them not doubt that success will crown their endeavours, according to the new openings and calls of the present day.

It is often found to be a stimulus and encouragement to exertion to place before the view some definite object which may be proved to be within our reach. If the conversion of the whole world be too large an enterprise, let the Protestant Missionary Societies of England keep in view, as the grand object proposed to this Christian country, **THE CONVERSION OF BRITISH INDIA TO THE FAITH OF CHRIST DURING THE PRESENT GENERATION.**

The stupendous amount of British Power and British Influence in India, designate Great Britain as the privileged nation from whence the streams of life should flow.

The complete organization of the United Church of England and Ireland throughout the Indian Empire; the wealth of her members; the number of her Ministers; and her vast supe-

riority over every other Protestant Church, in all which constitutes the power of expansion ; now place her in the forefront of the glorious work to which she is called, and which has been so auspiciously commenced.

## VII—SPECIAL APPEAL FOR ENLARGED CONTRIBUTIONS, AND FOR ADDITIONAL MISSIONARY LABOURERS.

1. The Church Missionary Society earnestly appeals to all those who are willing to take part in the good work to supply PECUNIARY MEANS for the enlargement of its Missions.

The present income of the Society is barely sufficient to support its present Establishment. If enlargement is to be attempted, enlarged funds must be supplied. Nor should they be scantily supplied for such a cause. This object should not be regarded as one among many rival objects of benevolence. It is a clear inference, from the statements already made, that the Mission Cause now stands pre-eminent as a means of most rapidly advancing the Redeemer's kingdom.

The scale of contribution, under this view, will be greatly enlarged by those who have wealth at their disposal ; and many will be stimulated to make personal sacrifices, which, in a less momentous cause, they could not be expected to incur. It may be confidently affirmed, that, though many friends of the Society now give to the utmost of their power from their personal resources, there are none who might not do more than they have done to make known the principles and the success of the Society, and so to call forth the contributions of others who have been hitherto less active in the cause through ignorance or inadvertency.

2. Equally urgent is the call for MISSIONARY LABOURERS—for men of zeal—of personal devotion to Christ—of energy of constitution—men prepared to *endure hardness*.

If a large addition of Missionaries were at once sent to Tinnevely and Krishnaghur, the most important results might be expected. In other India Missions of the Society devoted men are labouring alone, without a brother Missionary to support and cheer them; whereas it is always found that the Divine pattern—set on two different occasions, see Mark vi. 7. and Luke x. 1—of sending out preachers of the Gospel, *two and two*, has many important advantages beyond the separate employment of solitary Missionaries.

In New Zealand, and in West Africa, the number of Missionaries is inadequate to the work opening before them.

The claims of China are of the most interesting as well as of the most important kind; and might well serve, if they were the only obligations resting upon the Church, to stir up the Missionary zeal of her members. Two Missionaries have been sent out by this Society: the health of one has already failed, and one remains a solitary Labourer in the midst of China.

An appeal is therefore made to the younger Clergy who are now labouring at home. Let them calmly compare the statements in the foregoing pages with the results of their own spheres of labour, and ask themselves whether there be not a special call upon those, before whom the way is providentially open, to go and labour where the Lord is pouring down the richest showers of blessing; where *the labourers are so few* compared with those at home; and where, to adopt the words of the Bishop of Calcutta—"The whole harvest languishes for the want of Reapers."

To the Universities of this land the Society would also appeal with all the earnestness which the occasion demands. When the student has completed his academical studies, and revolves in his mind the anxious question, How can I best consecrate my talents to the glory of God and to the good of

my fellow-creatures? where can I best make my *Pound* to gain *Ten Pounds*? let the Missionary field of labour be contemplated, and compared with those prospects which a Curacy, or educational pursuits, or, it may be, a rural Incumbency, present to the mind.

But the appeal must be extended to all those whose hearts the Lord has touched with a lively concern for the salvation of the Heathen. There are many who have not enjoyed the benefits of an academical education, who yet possess an aptitude to acquire and to impart knowledge, and a physical constitution fitted for study, and for the risks of a foreign climate. The society will gladly receive such as students into the Institution established for this purpose at Islington; where they will be wholly supported and educated with a view to their ordination by the Bishop of London as Missionaries, or, if it shall appear more advisable, to their employment as Schoolmasters.

The supply of students at this Institution is, at the present time, far below the number which it is capable of receiving.

Let none be withheld from offering himself to this work by the thought, too commonly entertained, that there is so much work to be done at home, that, if Missionaries go forth, there will be a lack of zeal, and labour for the ministrations of our own Church. The very small number of those who can be sent abroad, compared with the whole amount of Ministers, and candidates for the Ministry, at home, may well allay all such apprehensions.

But let it also be remembered, that there is a REACTION in Missionary labours from which the most important blessings may be expected to accrue to our own land. The kingdom of Wurtemburgh has been alluded to as presenting an illustration of this fact. And let it never be forgotten, that the great promise, on which everything rests in respect of the Church at

home—*Lo, I am with you alway, even unto the end of the world*—is inseparably connected with the command, *Go ye into all the world, and preach the Gospel to every creature.*

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STATE OF THE FINANCES.

*May, 1847.*

At the last Anniversary the Committee had to report a falling off, in comparison with the preceding year, of £2,791, 7s 2d. This year the income has not only recovered that depression, but has risen to an amount exceeding that of any former year. The receipts have been—

	£	s.	d.
I. <i>General Fund</i> , paid to the Parent Society	-	-	101,766 14 2
II. <i>Special Funds</i> , ditto—			
*Disabled Missionaries' Fund	-	£1152	4 1
*Capital Fund	-	721	7 8
Fourah Bay Institution Buildings' Fund	-	244	1 5
*China Mission Fund	-	2453	15 5
Pratt Memorial Fund	-	60	8 0
		4,631	16 7
III. <i>Local Funds</i> , raised and expended in the Missions	-	-	10,429 8 2
Total, from all sources	-	-	£116,827 18 11

\* The dividends brought to account in the last year's Report have been deducted in this statement.

## APPENDIX III.

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### RELIGIOUS TRACT SOCIETY,

INSTITUTED 1799,

ITS PRINCIPLES, OBJECTS, AND OPERATIONS

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THE advantages which have resulted from an extensive distribution of useful works by THE RELIGIOUS TRACT SOCIETY, have been so manifest, that its objects can no longer be considered of small or questionable importance. The Committee, however, feel it to be their duty, in compliance with the wishes of many friends, to furnish a few statements which the present position and enlarged usefulness of the Society demand; and clearly to specify what they consider to be the fundamental principles on which it was established, and which have been uniformly maintained in its extensive and varied operations, during a period of nearly fifty years.

#### PLAN OF SOCIETY, AND EXTENT OF CIRCULATION.

The Society was formed to promote the circulation of religious books and treatises in foreign countries, as well as throughout the British dominions, and is conducted by a Committee,

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composed of an equal portion of members of the Established Church and of Protestant Dissenters, annually elected at a public meeting of the Institution, in the month of May.

At the commencement of the Society in 1799, the sphere of its labours was much circumscribed by the smallness of its funds, and the unsettled and warlike state of most of the nations of the earth; but through the general intercourse with foreign countries, from the long continuance of peace, and the increased support which the public has given to the Society, its exertions have been extended to almost every part of the world. The first year's circulation amounted only to 200,000 tracts, in one language, and its total receipts were about £450; but, assisted by the disinterested labours of many esteemed friends, and the devoted missionaries of different Christian denominations, the Society has now printed important tracts and books in about ONE HUNDRED languages; its annual circulation from the Depository in London, and from various foreign societies, amounts to nearly TWENTY-TWO MILLIONS; its receipts to £56,000; and its total distribution to March 1846 to about FOUR HUNDRED AND TWENTY MILLIONS of copies of its publications. It is an important fact, that the *daily* circulation of the Society's works, except on the Sabbath, is nearly 80,000 copies. As a part of this circulation the issues of the books are often very large. About 300,000 copies have been sold of "The Anxious Inquirer after Salvation Directed and Encouraged."

In carrying forward the operations of the Society on so extensive a scale, including not only our own country and its colonies but many heathen and unenlightened lands, the Committee have aided the labourers of every Protestant Christian Mission in the world, through whom "the leaves of the tree of life" are scattered. The messengers of truth, sent forth by the Institution, find their way to many places which are altogether inaccessible to any other agency. They have passed the wall

of China, and have entered the palace of the "celestial emperor." They have instructed the princes of Burmah, and opened the self-sealed lips of the devotee in India. The sons of Africa have received them in their bondage, and have learned the liberty of the Gospel. They have preached Christ crucified to the Jew, and also to the Greek, and they have made known to savage, as well as to civilised nations, the peaceful truths of the Gospel. In our own land, the soldier has perused these publications with benefit in his barrack, the prisoner in his cell, the afflicted in the hospital, the indigent in the poor-house, and the coast-guard at his lonely station. Persons of all ranks have been instructed by them; and many, through the Divine blessing on these means, have been brought "from darkness into marvellous light." Every year has witnessed an extension of the Society's operations; but the want of adequate funds prevents its proclaiming to "*all* nations, and kindreds, and people, and tongues, the glorious Gospel of the blessed God."

#### THE SOCIETY'S PRIMARY OBJECT.

This object is the circulation of tracts and juvenile publications. It is, however, to be specially observed, that the issue of books by the Society has not only supplied a large variety of useful and seasonable reading to the educated classes of the country, but has greatly promoted the Society's primary object. This will be seen from the following facts:—

- 1 Out of the proceeds of the books are paid all the expenses of the Society's home and foreign operations, no portion whatever of the contributions and subscriptions being taken either for the publication of such books or the expenses connected with the Society's gratuitous objects.

2. During the last three years, when "The Monthly Volume" and similar books have been printed and largely circulated, the



issues of Tracts have increased. The following is the circulation for three years :—

In 1844	.	.	.	.	7,457,197
„ 1845	.	.	.	.	7,924,865
„ 1846	.	.	.	.	8,623,681

These issues do not include the Tracts printed by foreign affiliated societies. Add to the issues of 1846 about 4,497,225 children's books, the total will be 13,120,909, without the addition of broad sheets, hand-bills, Village, Cottage, Select, and other Sermons, the Magazines, and Pastoral Addresses.

3. It will also be seen by the annual cash account that the Society's principal object is never overlooked by the Committee :—

The grants for the year ending March 31, 1846. were	£3,020
The contributions to the Society for the same period were	6,118
	<hr/> £1,902

This statement shows three important facts—first, that all the Society received it gave away, without detaining a shilling for expenses; secondly, that after paying all such expenses, the grants amounted to £1,902 beyond the total receipts: and thirdly, that *no* portion of a subscriber's contribution was applied even to necessary expenses, the purchase of copy-right, lowering the price of works, or any other business object. If the Society were to discontinue the publication of books, the circulation of tracts, and children's books, would be lessened, in all probability, to the extent of one-fourth of their present circulation.

#### VARIETY AND CHEAPNESS OF PUBLICATIONS.

There are now about 3,686 publications on the Society's catalogue. These works are almost as varied in their size and contents, as the characters of the readers for whose spiritual

good they have been prepared. They commence with the little Hand Bill, and extend to a Commentary upon the Holy Scriptures, and even to a complete edition of the Bible itself. They include publications suitable for all classes of people, from the child of penury to the richest noble in the land. They afford instruction both to the theological student, and to the poor cottager who is seeking the way of salvation. In the works of the Reformers and Puritans, and in many other publications, there will be found "strong meat for them that are of full age;" in the numerous juvenile works, "milk for babes who are unskilful in the word of righteousness;" while in every production which is sent forth, "the Bread of Life" is presented to the poor and perishing sinner.

The cheapness of the works is worthy of notice. The subscriber obtains about forty-five pages of tracts for every penny. He can procure four children's tracts for one farthing, and Dr. Watts's Divine Songs for children, without abridgment, for less than one halfpenny. Many of the larger works are cheap in the same proportion. The volumes of the Puritan Divines, containing from 300 to 500 pages, are sold to subscribers for 1s. 2d.; the Monthly Volume, 192 pages, for 4½d.; and the four volumes of D'Aubigne's History in one volume for 4s. 6d. Several copyright books are necessarily higher in price. In effecting sales through the trade, all the usual allowances are made.

#### THE SOCIETY'S GREAT RULE

In the preparation of the Society's works, it is the constant and invariable desire of the Committee, that every tract and book shall contain a clear statement of the method of a sinner's recovery from guilt and misery, by the atonement and grace of the Redeemer. So that, if a person were to read a

tract, even of the smallest size, and should never have an opportunity of seeing another, he might be plainly taught, that in order to salvation, he must be born again of the Holy Spirit, and justified by faith in the perfect obedience unto death of our Lord and Saviour Jesus Christ

#### DOCTRINES PUBLISHED BY THE SOCIETY.

To prevent the possibility of any misunderstanding respecting the nature of the Society's works, the Committee feel it necessary to state, that they clearly and fully set forth the important truth, that "we are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings;" that being "justified freely, we are made the sons of God, by adoption; made like the image of his only begotten Son, Jesus Christ; we walk religiously in good works, and at length, by God's mercy, we attain to everlasting felicity." In publishing the truths of the Gospel, the Committee adhere to the Holy Scriptures as the only, but sufficient standard of faith. Their publications flow from this sacred fountain; and, the Committee hope, so far as it may be said of human productions, that they contain pure truth, uncontaminated with error, and undisturbed with human systems. In them will be found nothing of the shibboleth of a sect, nothing to recommend one denomination of Christians, or to throw odium on another; nothing of the acrimony of contending parties against those that differ from them, but only the great essential truths in which the followers of the Lamb are fully agreed, who are looking for the mercy of the Lord Jesus Christ unto eternal life.

If it be necessary to give a more concise and particular description of the religious truths contained in the works which the Society adopts and distributes, the Committee would state,

that by pure truth, when not expressed in the words of Scripture, they refer to the evangelical principles of the Reformation, in which Luther, Calvin, and Cranmer were generally agreed, and to that system of doctrine, and of scriptural interpretation, which is set forth in "The Harmony of the Confessions of the Faith of the Christian and Reformed Churches," on all the subjects which are therein considered as "the chief points of our religion," and "the ground-work of faith." On this large portion of common ground, which the Churchman, the Dissenter, and the Foreigner, jointly occupy, they conceive that Christian union may be established and strengthened, Christian affection excited and cherished, and Christian zeal concentrated, and rendered proportionably effective. The common ground thus occupied by the Society for nearly fifty years, has enabled it to unite in its efforts "all who love our Lord Jesus Christ in sincerity;" nor has this union ever prevented the Committee from fully making known all the saving truths of the Gospel.

The works of the Society are only controversial when they support the fundamental truths of Holy Scripture, recognised in the standards which have been mentioned. These works fully and constantly maintain that "there is but one living and true God, the Maker and Preserver of all things both visible and invisible; and that in unity of this Godhead there are three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost." They set forth the Deity of Him, "who is the brightness of his Father's glory, and the express image of his person;" and they make known to all, "the one God, and one Mediator between God and man, the man Christ Jesus." In reference to the publications of the Society on Romanism, the Committee feel it most important to state, that without reference to points of a secular or merely controversial nature, they consider the Luthers, the

Melanethons, the Tindals, the Cranmers, the Latimers, and the Bradfords, of former days, as their patterns in sound doctrine and active exertion.

#### UNION OF CHRISTIANS IN THE SOCIETY.

The proceedings of the Society, conducted on the principles of Christian union, have been extensively useful; and the Committee have reason to conclude, that such union has been in accordance with the spirit of the Redeemer's prayer for his disciples, "That they all may be one." Sincerely would they adopt the sentiments contained in the preface to "the Harmony of the Confessions of the Reformed Churches:"—"Let us not think much to take them for brethren whom God vouchsafeth to take for sons.—There hath scarce been any age which hath seen all churches following altogether one thing in all points, so as there hath not always been some difference either in doctrines, or in ceremonies, or in manners, and yet were not Christian Churches through the world therefore cut asunder. Let us not suffer the poison of discord to spread, but let us kill this hurtful serpent, that we, being by a friendly league united together in Christ, may vanquish all Anti-Christ, and may sing that hymn to the Lord our God:—'Behold how good and joyful a thing it is for brethren to dwell together in unity!'"

#### APPROPRIATION OF SUBSCRIPTIONS, DONATIONS, etc.

In applying the funds contributed to the Society, care is taken to secure as wide and as promising a field of operation as can be attained. By the aid of Missionaries abroad, and disinterested friends at home, the gratuitous circulation is carried forward without any charge or expense for agents. By a carefully arranged system in the concerns of the Depository,

the sale of the publications is made to cover all the expenses of producing them, and of the necessary establishment of the Society. Thus the whole of the subscriptions, donations, and contributions, as already shown, are applied to the gratuitous circulation of its publications, without any deduction or charge whatever; and the favour with which the works have been received by the Christian public, has enabled the Committee, of late years, to distribute even larger sums than the amount thus received; so that the Society has rendered back to the public an amount exceeding in value what has been contributed to it. In this course the Committee trust the Society will be enabled to proceed, without risking its important and fundamental object of presenting a large and varied list of publications, at such prices as the public have a right to expect.

#### RELIGIOUS CIRCULATING LIBRARIES.

The Committee have made grants of 1,151 libraries, in some very necessitous cases, at one-half of the reduced prices, for destitute districts, containing good selections of books; satisfactory statements having been presented, showing the great need of such grants.

The Committee having found, from Parliamentary Returns, that out of 55,799 schools only 2,464 had Circulating Libraries, and that consequently more than 53,000 were without these important means of usefulness, have supplied 2,063 LIBRARIES, at half-price, to National, British, Parochial, Day, and Sunday Schools which were unable to pay the full amount. The information to be furnished on applying for School Libraries is stated in a circular letter, which may be obtained at the Depository.

One hundred volumes have been carefully selected for a

School Library, which may be obtained by Schools of the above description for Forty Shillings, being about half the regular price of the books.

The Committee are willing to defray one-half of the expense of a selection of their books, not exceeding Ten Pounds, estimated at the reduced prices, for the benefit of the poor in any Union Work House.

It is hoped, that in most neighbourhoods benevolent persons may be found, who will kindly raise the needful funds to supply religious Circulating Libraries for the objects which have been specifically mentioned, namely, destitute districts, Sunday and Day Schools, and Union Work Houses. In this way scriptural reading will be provided for a large number of persons, who may be exposed to the dangers arising from erroneous and infidel publications, which are widely circulated in the present day. The total grants of Libraries amount to 3,697.

In addition to the Libraries which have been thus described, the Committee have gratuitously granted to the agents of all Protestant Missionary Institutions, libraries of their publications for each station. About two hundred and fifty Missionary Stations have been thus supplied with a good selection from the Society's works.

The Committee grant to young ministers of limited resources on their ordination, £10 in books on payment of £5; and the masters of National and British Schools may obtain £2 in books, at half price.

In the following list, amounting to 101 languages and dialects, many of the Society's works have been printed.

Albanian,,	Armenian Turkish,	Breton,
Anglo Bengalese,	Asamese,	Bugguese,
Arabic,	Bengalee,	Burman,
Armenian,	Bohemian,	Calmuc,

Cambodian,	Hindoostanee,	Ojibwa,
Canarese,	Hungarian,	Ordo,
Chinese,	Icelandic,	Oriya,
Chippeway,	Irish,	Peguan,
Cingalese,	Indian,	Persian,
Cochin-Chinese,	Indo-Portuguese,	Polish,
Danish,	Italian,	Portuguese,
Deckani,	Japanese,	Rarotonga,
Dorpat,	Javanese,	Revel-Estonian,
Dutch,	Kaffer,	Romaic,
Dyak,	Karen,	Russ,
Engadiner,	Karif,	Samoan,
Estonian,	Laos,	Sanscrit,
Esquimaux,	Lappish,	Shyan,
Finnish,	Latin,	Siamese,
Flemish,	Lettish,	Sichuana,
French,	Lithuanian,	Spanish,
Gaelic,	Loo-Chooan,	Swedish,
Gentoo,	Malagasse,	Tahitian,
Georgian,	Madurese,	Taleing,
German,	Mahratta,	Talinga,
Googurattee,	Malay,	Tamil,
Greek, Modern,	Malayalim,	Tamil-Portuguese,
Greco-Turkish,	Manx,	Tartar,
Greenland,	Mongolian,	Teloogoo,
Harvey Island,	Moskito,	Turkish,
Hawaiee,	Nagree,	Turkish-Tartar,
Hebrew,	Naza,	Welch,
Hindee,	New Zealand,	Wendish.
Hinduwee,	Norwegian,	

## SOCIETY'S GENERAL GRANTS.

The grants of the past year included large supplies of tracts and children's books for Great Britain and Ireland, for British emigrants, soldiers and sailors, labourers on railways,



foreigners in England; for Sabbath-day circulation; for District Visiting, Christian Instruction, and Town Mission Societies; for prisons, hospitals, workhouses, fairs, races, and numerous other important objects. Similar supplies have also been sent to the British Colonies, particularly to the East and West Indies, British North America, and Australasia. Grants have been recently made, for China, Burmah, the Georgian, Society, and Navigators' Islands, New Zealand, Africa and its Islands, South America and the Brazils, Iceland, Greenland, France, Switzerland, Germany, Prussia, Saxony, Hungary, Russia, Greece, Turkey, and other eastern lands.

In aid of these home and foreign objects, the Society only receives about £6,000 per annum, while its grants during the past year were £8,020, thus showing the accuracy of a former part of the present statement, that although the whole of the subscriptions, donations, and contributions from auxiliaries are applied to the gratuitous circulation of the Society's publications, without any deduction or charge whatever for agency, the Committee, of late years, have distributed even larger sums than the amount thus received from the Christian public

**RELIGIOUS TRACT SOCIETY,**  
**INSTITUTED 1799.**

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**SUMMARY OF ITS PROCEEDINGS TO MARCH 31, 1847.**

**1. PUBLICATIONS.**

Annual circulation from the London Depository . . . .	18,224,836
Total annual circulation, including the issues of Foreign Societies, about . . . . .	22,000,000
Languages in which the Society's works are published . .	101
Total circulation in 48 years, nearly . . . . .	442,000,000
New publications during the year . . . . .	238
Publications on the Society's catalogue . . . . .	3,924

**2. CIRCULATING LIBRARIES.**

About 4,245 libraries have been granted since 1832, at reduced prices, exclusive of those sent to foreign lands, the cost of which, at subscribers' prices, would be upwards of £20,000: namely,

For destitute districts, parochial and miscellaneous objects . . . . .	1,589
For Sunday and day schools . . . . .	2,268
Select school libraries of 100 volumes each . . . . .	173
For union work-houses . . . . .	108
For factory libraries . . . . .	58
National, British and Foreign, and day schoolmasters . . . . .	49
	<hr style="width: 20%; margin-left: auto; margin-right: 0;"/> 4,245

**3. FUNDS.**

Total receipts for the year, including the sales . . . . .	£59,416 3 9
Total grants for the year, for Great Britain and Ireland, the British colonies, and heathen and unenlightened lands . . . . .	7,936 9 7
Total amount of subscriptions, donations, and auxiliary contributions, excluding the special subscriptions for China . . . . .	5,918 19 9
Appropriated beyond the subscriptions, donations, collections, and auxiliary contributions . . . . .	<hr style="width: 20%; margin-left: auto; margin-right: 0;"/> £2,017 19 10

## THE FUNDS.

The following are the receipts for the present year 1847 :-

	£	s.	d.
From the Auxiliaries . . . . .	1,800	7	2
„ Donations and Life Subscriptions . . .	1,306	5	5
„ Annual Subscriptions . . . . .	2,559	18	4
„ Subscriptions to Cheap Book Fund . . .	10	18	6
„ Collecting Cards . . . . .	111	17	3
„ Congregational Collections . . . . .	33	0	4
„ Collection at Anniversary . . . . .	49	0	0
„ Ground Rents at Pentonville . . . . .	47	12	9
<hr/>			
Total Benevolent Income . . . . .	£5,918	19	9
Special Contributions for China, includ- ing Dividends on Stock . . . . .	161	14	0
<hr/>			
	£6,080	13	9

Although the Committee have been permitted to present an encouraging Report to their friends, yet they are far from being satisfied that all has been done that ought to be accomplished by the agency which the Society employs. In Great Britain and Ireland, and the Colonies, about eighteen millions of tracts and books have been distributed. May it not be asked, "What are these, when the population is considered?" The Committee are convinced that additional means are required for bringing cheap religious publications into immediate contact with those for whom they are specially designed.

Already a new agency has been tried with success. In Norfolk and Devonshire, pious, active, and ingenious colporteurs have lately been sent forth, and considerable sales have been effected. In the latter county, 3,900 copies of the Scriptures, and 17,000 publications of this Society, were sold in four months. These sales included the Tracts for Children, sold at

sixteen for a penny, and books at 1s. 6d. each. A few years since, a clergyman in Shropshire employed a hawker, who itinerated through his district. At first his sales were small, but he went forward, until he created a demand for religious works to a large extent. In three years his receipts amounted to £1,300. The small book led to inquiries for a larger one, till at length the most valuable commentaries were sold in considerable numbers. The Committee are satisfied that the issues of the Society might be doubled if proper measures were only adopted. The times call for energetic efforts. Let the Christians of our land be prepared to make them; if they neglect the duty, the press may be triumphant in the cause of error; but if they are "zealous of good works," the period may not be distant, when every family in our country shall possess a good supply of religious publications, and be led through them to embrace "the truth as it is in Jesus."

In looking to the future operations of the Society, and of kindred Institutions, the Committee feel that their hope of success must rest on the unchangeable purposes and promises of God, and not on the most powerful instrumentality. The great truth to be acknowledged by all our societies is, that it is "not by might, nor by power," that the Gospel will succeed, "but by the Spirit of the Lord." At the same time, the Committee feel that the printing press, the great agency they have to employ, in connexion with the prayers, the labours, and the faith of the Church, will be one means by which the ascendancy of scriptural truth will be maintained. When, in the 12th century, Peter Waldo, of Lyons, had the Scriptures translated, the light soon went out, but there was *no printing-press*. Wickliff held up the lamp of life at Oxford, Huss raised the torch in Bohemia; but they were soon extinguished—there was then *no printing-press*. Soon after the art of printing was discovered the sound went out to all the earth—"Let there be

light." Luther appeared ; and, before he died, many millions of people, through the Divine blessing on his numerous tracts, professed the Protestant faith. The light continues to shine. The press is still free. Let us then go forward, humbly confiding in God, who alone can make us successful, and, in due time, " Every valley shall be exalted, and every mountain and hill shall be made low : and the crooked shall be made straight, and the rough places plain : and the glory of the Lord shall be revealed, and all flesh shall see it together : for the mouth of the Lord hath spoken it "

THE END.

LONDON :

G. J. PAIMER, PRINTER, SAVOY STREET, STRAND.

## REV. CHARLES SIMEON, OF CAMBRIDGE.

INTRODUCTION TO THE AMERICAN RE-PRINT OF MR. CARUS'S MEMOIRS  
OF MR. SIMEON'S LIFE, BY BISHOP MILVAINE.

THE strong affection and reverence which I entertained for Mr. Simeon, while he was spared to the Church on earth to afford us so eminent an example of the man who, according to the prayer of St. Paul, is "filled with the knowledge of God's will in all wisdom and spiritual understanding; fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long suffering with joyfulness;" my admiration of what the grace of God made him in his office—a most single-minded, unwearied, undaunted, patient, wise, successful minister of the Gospel—induces me fondly to embrace this opportunity of rendering a heart-tribute to his memory. But in doing this, there is a strong auxiliary motive. It arises out of the humiliating controversy which, since the death of Mr. Simeon, has spread through the Church of England and the Episcopal Church in this country (not to speak of its appearance, under a somewhat different guise, among other Christian communions), unsettling the foundations of Gospel truth, bringing the great principles and the blessed fruits of the Protestant Reformation into contempt, till many have "turned away their ears from the truth, and are turned unto fables." In view of all the reproach which the active promoters of these poisonous issues are continually casting upon evangelical views and measures, I feel great pleasure in doing homage to the ministry of Mr. Simeon. In all his views, and feelings, and public work—in his whole constitution as a follower of Christ, as a theologian, as a preacher of the word, as a man labouring in every way to do good, and save the souls of men—he was a most consecrated example of that in a minister, which the genius of Tractarianism most reviles and most earnestly labours to exterminate. What was meant by *Ultra-Protestant* in the earlier developments of that *now* almost acknowledged Romanism, and what is now meant by *Protestant* in its latter more honest avowals, may be seen in full manifestation, and may be accurately appreciated, in Mr. Simeon. For the monstrous thing intended to be held up to public reprobation under the name, at first, of *Ultra-Protestant*, was not, as many were willing to suppose, the man of violent extremes in divinity, so fond of a few isolated points of Protestant faith as to reduce all other matters of religion into nonentity beside them; running away with a few abstract questions of speculative importance, till the great matters of personal holiness were overlooked, and the Sacraments of Christ, and the ritual order of the Church, were treated with neglect. Such men, if found in the Established Church of England, were too few to constitute a class, and too inconsiderable to be the objects of such a zealous crusade. It was a much more influential description of ministers, and, I am happy to say, a much more numerous array, that excited an opposition so unsurpassed in the minds of Tractarians. It was the consistent follower of the Reformers; it was the man who most nearly walked in the steps, and enforced the doctrines

of those holy men, who, at the expense of their lives, were God's instruments in cleansing the religion of England from the corruptions of Popery; it was the consistent holder and teacher of the Articles of the Church of England, referring himself, according to those Articles, for authority in matters of faith, exclusively to the Scriptures, and utterly rejecting all claim to the right of determining his creed from the writings or traditions of men; it was the man whose preaching was continually holding forth Christ, and not the Church, as the sinner's refuge—the Spirit of Christ, and not the offices of His ministers, as the sinner's sanctification—the fruits of the Spirit in our habitual walk, and not the receiving of sacraments, as the only valid evidence of spiritual regeneration, and of all Christian character; it was the man who drew a broad line between experimental religion and the religion of ordinances merely, keeping outward things in an outward place, and aiming, above all things, at the promotion, in the sinner's heart, of a personal, direct living, by faith, upon Christ, for all hope and all holiness, suffering no human ministry, no sacraments or rites, to have any part in mediating between his soul and his Saviour; yea, it was the man in whom all this was exhibited so completely and so earnestly in the pulpit, at the fire-side, in all his conversation, in all his writings, as in the fervent Simeon, that was the denounced Ultra-Protestant of the earlier Tractarian writings, and is now, under whatever name, the utter aversion of their disciples.

Thus do I obtain the additional satisfaction in introducing this Memoir of Mr. Simeon to the American reader. I take pleasure in the opportunity of reiterating my protest against what I abhor more and more, as the covert denial of the Gospel, and the very soul of the Romish Anti-Christ, by holding up such a character, such religious views, and such a ministry as his, for the imitation of all, who, in the private walk of true piety, or the great duties of the Gospel ministry, would glorify God, and advance the salvation of men.

It was not long before Mr. Simeon's death, that, in company with Mr. Carus, I had the pleasure of renewing an acquaintance with him, which had been formed during a previous visit to England. Deep was the impression made on my mind by that intercourse. I enjoyed his society alone, as well as in one of those parties of pious men at his rooms, in which so much of his usefulness had been accomplished. I heard him in his own pulpit. The account contained in this volume by the late eminent member of the Quakers' Society in England, Mr. Gurney, of a visit he made Mr. Simeon, expresses much that I would say, were I to attempt a description of him. I was exceedingly struck with the flow of devout joy in God, positive, heavenly happiness, which seemed to be all the while possessing his soul, making his mouth, out of the abundance of the heart, always full of the precious things of the Gospel, and communicating to all his manners, to his every look and action, the most engaging expression of Christian love.

The reader will allow me here to copy an extract from my Journal, written at that time, as the best evidence I can give of what

I then thought, when I had no idea of ever publishing any thing concerning Mr. Simeon.

"*Cambridge, March* —, 1835—Went, with Mr. Carus, to pay my respects to Mr. Simeon. The old man was yet alive, indeed, as vigorous and sprightly in spirit as when I saw him five years since. He seemed as young and fresh in mind, as if the joys of religion were new every day, and every step towards the grave were revealing to his eyes some new beauty of the heavenly inheritance. His greeting was most affectionate and cordial; his conversation full of the love of Christ and His word. He seemed constantly, and most happily to himself, to realize the presence, the loving, parental presence of God, and to have continually in sight the nearness, the blessedness, the assurance of heaven. A Christian so bright in grace, so simple in spirit, so abounding in love, so full of joy and peace in believing, I know not that I ever saw before. His presence was a sermon. I could not but feel humbled, exhorted, and animated in his society."

I well remember the peculiar feelings I had during that visit. After a good deal of conversation, Mr. Carus having left us, Mr. Simeon went out of the room for something he wished to show me. While he was out, and I alone, I was sensible of an impression on my mind of a very unusual kind. It was one which I had never been conscious of before from the conversation of man. I asked myself what it was, and whence it came. It partook of the solemnity which one would feel in the presence of a spirit come down from heaven; though I know that such a description will, to many, seem extravagant. But so it was; and I could then explain it only as rising out of the sense I had, when conversing with that holy man, that in a very unusual degree he *walked* with God, and was very near God, and belonged a great deal more to the heavenly world than to this.

The Sunday-night Meetings, so often mentioned in this volume, at which Mr. Simeon was accustomed to receive at his rooms the young men of the University who were seriously disposed, and pray with them, hearing and answering questions on points of personal religion, were at that time, I forget for what reason, suspended. A meeting at the rooms of Mr. Carus, in Trinity College, seemed to be their substitute. It was my privilege, one Sunday evening, to attend that meeting, and expound the Scriptures to about one hundred young men, assembled simply for the word of God and prayer. A more simple-hearted, affectionate congregation, one that seemed to be more in the spirit of that which Peter found in the house of Cornelius, when they said, "Now are we all here present before God, to hear all things that are commanded thee of God," I never beheld. That meeting, still kept up in the same rooms (rooms, by the way, which Sir Isaac Newton lived in, and over which had remained, till recently, the observatory in which he was accustomed to work)—that meeting, cultivating a knowledge of the heavens, by means of the glory of God, in the face of Jesus Christ, seen through the glass of His own word, was one of the fruits of Mr. Simeon's labours in the University. A recent Letter from Mr. Carus, adverting to it as still very interesting, says, "We are more prospered of God than ever. Generally two hundred and fifty, or more, young men are at my rooms on Sunday evening."



That is certainly a good number for private meeting, after all the usual public services of Sunday, and where the only things to attract the minds of young men are, prayer one with another, connected with a simple, familiar exposition of Scripture. It surely speaks encouragingly for the state of scriptural piety and sound doctrine in that venerable University, in these days, when the open attack, and the sapping and mining of Tractarian war, leagued with the secret intrigues of Romish Jesuitism, are directed so mightily against those very views of the Gospel, of which such a meeting may be regarded as an expressive type. That meeting, with its hundreds of devout gownsmen sitting thus at the feet of the simple expositor of the Bible, is a precious monument to the memory of that faithful labourer, who sowed so long in tears, and now reaps in joy, who was first led to hold a meeting in a private house in Cambridge, by the wardens of his parish church locking its doors and taking away the keys, to prevent him from preaching on Sunday night; whose subsequent usefulness was probably, in no one branch of his many labours, so great or so productive of lasting blessings to the Church, as in his familiar conferences with the young men of the University, meeting him amidst the kind hospitalities of his college-rooms. Happy the young men at Cambridge, who, both in the parish of Trinity Church and in the more retired walks of college association, have, in Mr. Carus, a successor to Mr. Simeon, so much after his own spirit, and so well qualified to carry on the modes of usefulness which he began.

Mr. Carus was left, by Mr. Simeon's own act, the possessor of the mass of materials out of which he has composed this Memoir. At the same time that so much tempting manuscript was consigned to his hands, his venerable friend restricted him in the use of it to the publication of a Memoir occupying a single volume. The editor was thus obliged to forego the pleasure of presenting a vast amount of matter which would have been of great interest to the reader. But in the selection before us he has evinced a sound judgment, and has given us a book which, like the biographies of those eminent missionary spirits, who received so much of their spiritual training at Simeon's hands—Buchanan, and Martyn, and Thomason; or like the Memoir of that admirable minister of the Gospel, who was in Christ before him, and was often his counsellor, the venerable Venn; will warm the hearts of thousands of Christian people, and will make the relics of Simeon efficacious, under the blessing of Him who alone giveth life, in quickening anew the graces of His people.

In a recent Letter from Mr. Carus he expresses his great pleasure and thankfulness in being permitted, at last, to complete and give to the public this memorial of the good man whom he loves to honour. With similar feelings have I set on foot its republication in this country, confident that much of the blessing which went with Mr. Simeon, when he was permitted to go in and out amongst men, "preaching and teaching Jesus Christ," will go with these his remains, in which, though he be dead, he yet speaketh everywhere of the same glorious theme.

CHAS. P. M'ILVAINE.

*Cincinnati, April 21, 1847.*

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